TWO GODLIE AND PROFITABLE SERMONS.

EARNESTLY ENVEYING AGAINST THE SINS OF THIS land in generall, and in particular, against *the sins of this City of London.*

PREACHED IN THE CITY OF LONDON, by THOMAS HOPKINS, Minister at Yeardley, *in the Countie of Worcester.*

HEBR. 13.4.
Whoremongers and adulterers God will iudge.

COLOSS. 3. 2.
Set your affections on things which are above, and not on things which are on the earth.

AT LONDON,
Imprinted by FELIX KYNGSTON, and are to bee sold vnder Saint *Peters* Church in Cornehill, 1615.

TWO GODLIE AND PROFITABLE SERMONS.

FARNESBAY ENVEYING AGAINST THE SINS OF THIS land in general, and in particular, against [illegible] of the City of London.

PREACHED IN THE CITY OF LONDON, by THOMAS HOPKINS, Middlesex Yeardley, to the Commons of [illegible].

HEBR. 13. 4.

Whoremongers and adulterers [illegible] Gentlemen.

COLOSS. 3. 2.

Set your affections on things which are above, and not on things which are on the earth.

AT LONDON,
Imprinted by FELIX KYNGSTON, and are to bee sold vnder Saint Peters Church in Cornehill. 1615.

TO THE RIGHT WORSHIPFVL, William Hancock MAIOR, the Worshipfull Iustices and Aldermen his Brethren, with my Christian countrey men of the City of Couentrie, be all grace, mercy, and peace, from God the Father, and from our Lord Iesus Christ. Amen.

Right Worshipful, and my louing Countrey men, hauing some occasion this last summer, to trauell vp to the City of London: and being there, I was entreated by a godly friend, to bestow my labours on a Sabbath day, in preaching at the Parish Church in which he dwelled: to whom I willingly agreed: Whereat, there were some, contrary to my knowledge or priuitie, that tooke the paines to take the notes of the Sermons, and before my departure out of the City, made mee acquainted therewithall, and shewed them vnto mee: and reading part of them, I did greatly marueil thereat; and worthy was the Author to be commended for his paines and skill, hauing neuer seene the like so largely taken, by any whatsoeuer: for scarce could I finde any word of substance, wherein he failed.

Hereupon, certaine of my friends who were hearers therof, laboured with me to commit them to the Presse: and in hope I would satisfie their earnest sute, sent downe after mee their Notes, faire copied out to my house: which after some paines

taken, in setting the same in order, and some things (though not much) added, for the more plaine opening of that, which time preuented me in the preaching, I haue sent it vp againe to them, to vse at their pleasure. The which hauing by Gods helpe finished, I doe make bold to Dedicate the same to your fauourable view. The reasons mouing me thereunto, are specially these three: The first is, because of the experience I haue had of diuers of your godly, zealous, and sincere loue to the Gospell. The second is, being bound by nature to leaue it as a testimony of my vnfained loue to my natiue City. Thirdly, in regard of the vndeserued kindnes and beneuolences I haue often receiued from you. In some liew whereof, I thought it a part of my duty to dedicate these my poore labours vnto you, as thereby to manifest my humble thankefulnesse. Now if any censorious disposition shall say that these Sermons are too meane to bee put in print for this ripe and exquisite age; I would wish them to consider, that at the building of the Temple, as well they were accepted that brought Goats haire and Rammes skinnes, as they that brought Silke, Purple and Skarlet. But howeuer it be, I doe more then hope you will both kindly accept of this from me, and entertaine it as a testimony of my louing affection to you all.

The God of all comfort multiplie his gracious blessings vpon you all, and grant all peace and prosperity to all those that vnfainedly loue and seeke the peace of the Gospell. From my house at Yeardley, the 20. of December. 1608.

Your Worships in all Christian duties to be commanded,

THOMAS HOPKINS.

TWO SERMONS, VPON THE XII. CHAPTER OF THE Author to the Hebrewes, the 16. and 17. verſes thereof.

HEBREVVES, 12. 16. 17.

Let there bee no Fornicator or prophane perſon, as Eſau, which for one portion of meate ſold his birthright:

For ye know, how that afterward, when he would haue inherited the bleſſing, he was reiected: For he found no place to Repentance, though he ſought that bleſſing with teares.

IMinde not (beloued in Chriſt) to ſtand vpon more circumſtances then I take fitting for the opening of my Text. Although to haue ſhewed you my ſimple iudgement, both as touching the occaſion, the Author, the time, and the argument of this Epiſtle, could not but haue been profitable for ſundry reſpects: but then muſt I ſpend more time then is allowed me; and I feare I ſhould abridge you of ſome things which I am willing to open vnto you. Wherefore omitting all theſe, know you that the Author of this Epiſtle, hauing in the former part of this chapter, encouraged them patiently to vndergoe the croſſe of afflictions, aſſuring them that they were no ſignes of Gods anger, but rather of his loue, in which they had cauſe to reioyce: Verſ. 5. Verſ. 6.

Verse 14. reioyce: from thence hee proceeds to an exhortation, the substance whereof is, that to their holy profession, they would ioyne a godly life & conuersation, chargeing them to haue care that no sin might grow amongst them that were professors of the Gospell, calling it by Vers. 15. the name of a *Roote of bitternesse*; because that howsoeuer it might bee pleasant and sweete at the first, yet it would bring forth bitter fruit at the last. The which exhortation he enforceth, and therto moueth by three speciall reasons.

The first, because such are easily to be drawne from that grace they seemed to haue, and one raigning sinne would eate it out.

The second reason was, because hereby they would be very scandalous to the weake, *and Apostates of the whole Church.*

Thirdly, because their examples would bee great hinderances to others: yea and more hurt would ensue by their ill life, then euer they did good by their profession.

Now in the verses read, he goes on with a dehortation, dissuading them from such vices, as would bring a scandall to the Church of God. Amongst the rest hee sets downe two: Namely, *Fornication* and *Prophanenesse*; In the which, whosoeuer liues and delights, shall in the end bring great dishonour to God, slander to his owne profession, and hurt to his owne conscience.

The first (I say) he sets downe, is *Fornication*. Whence may arise this question: why he names this sin before many other, which he might haue named? I answere, specially for two causes: The one in regard of the profession: the other in regard of the person. In regard of

the

the profession, because first it dishonors God: not that God will lose one iot of his honour, though he should cast vs all to hell; but my meaning is, hee accepts it as a dishonour to him, when such a one that makes profession in mouth, denies the power of it in his life. As the holy Ghost sharpely reprehendeth the Hypocrite, asking him how he durst be so bold as to take his words in his mouth, and not to liue answerable to it in his life. Psal. 50. 16. 17. 2. Sam. 12. 14.

Secondly, it opens the mouthes of *Atheists*, causing them to blaspheme the Gospell, who are ready vpon the least occasion to speake euill of it, and such as professe it in sincerity. So also in regard of the person, because if hee bee qualified with any grace of Sanctification, it will in time eate it out, and grieue Gods spirit, though not on the sudden, yet it wil bring him so low, as the worke of sanctification cannot grow in him. Example wee haue of *Dauid*, who by this was faine to crie to the Lord, to *create a new Spirit in him*; and had thought it would haue cast him out of Gods presence. Psal. 51. 10. 11.

Againe, it may bee demanded why the holy Ghost names not rather Adultery, then Fornication? I answere: First, wee must note that hee doth include it herein, and in all other sinnes of that kinde. Secondly, and specially, because those to whome hee did write, were not all married, but many, and the most part of them were single persons. Therefore names he rather the sinne of Fornication then Adultery, lest the single persons might take any exceptions against his speech.

The second sin he deboets them from, is the sinne of *Prophanenesse*: a sin many know not, others make light account

account of it: but the holy Ghost sets it downe for a grieuous sin, and a sin of all such as professe the Gospell to be abhorred. To which ende he sets not downe an example of a Fornicator, because it was an vsuall knowne sin, and a sin some men make conscience to shun and auoide: but hee sets downe an example of a prophane person, and hangs vp the picture of a prophane wretch, for a warning to all others.

In which example, wee are to consider of three things: The first is the person, who it was, *viz. Esau*: a man qualified and commended in the Scripture for some gifts of nature, in which I doubt he may goe beyond, and shame many of vs: yet for his prophanenes is recorded as a spectacle of Gods wrath, and branded for a Reprobate. The second is his fact, which was, that *for one portion of meate he sold away his birthright*. Of which fact wee shall heare more in the opening, being like many at this day amongst vs, who sell, and willingly part away with their birthright for vanities. The third thing is his punishment, which is threefolde; First, he is wounded in his conscience with griefe and shame, that hee had no better grace, but to part with such a treasure at so base a price. Secondly, hee labours and bestirres himselfe to seeke to recouer it, but all in vaine; for he seekes to his father, who could not helpe him; but not to God, who must haue holpen him, if euer he had had any helpe at all. The third was an vtter deniall of mercy, in that hee lost the time in which hee might haue had it; now all the means he could vse for it, would not preuaile to recouer it againe. And so fals it out with many at this day, who forsaking the Gospell, for the present things of this life, come to see their

errour how lightly they haue passed it away, which wish and desire to recouer their former estate, but can neuer preuaile.

Thus much for the opening of the words: the summe wherof is, a dehortatiõ from two horrible sins, of such as liue in the bosome of the Church, and make shew of religion in outward profession: lest by forsaking it for the present things of this life, they bee not able to recouer it againe. Now let vs come to the instructions that may be gathered hence.

And yet before I come to handle them, I hold it very profitable to take the course of the Author; namely, to begin with the exhortation, whereon the dehortation is grounded, and that is, to stirre vs vp to a holy conuersation, and to ioyne with our profession a holy life, without which, as he saith before, *We shall neuer see God* Vers. 14. to our comfort; and this will make the rest more profitable to vs. And though many in this city might think, or should suppose it a needlesse doctrine, yet for my part I take it needfull and profitable to deale with you, as the holy Ghost dealt here with them. In that hee labours earnestly to exhort them to holinesse of life, in regard of their profession, wee are to obserue, that it must be a principal care of those who haue taken vpon them the profession of the Gospell, to labour to ioyne a holy conuersation therunto. The profession must not consist in a formall loue and outward shew of the Gospell, but they must expresse and shew the power of it in their liues and conuersations. A thing the Apostle commends the Thessalonians for, that the *Gospell was* 1. Thess. 1. *not in word, but in power*, that is, they did as well practise it in their liues, as talke of it with their mouthes. And

2.Pet.1.5. this the Apostle *Peter* labours to exhort those he wrote vnto, that with the *knowledge of faith* in the Gospel, they would *ioyne vertue*, by which he meanes holines of life: exhorting that they that beleeue well, should liue wel, that so their liues might beautifie their profession. It seemes diuers of the Church sent to *Paul* to know his iudgement touching such seruants as were conuerted to the Gospell, how they should behaue themselues to their Infidell masters. To this hee sends an answere to

1.Tim.6.1. *Timothy*, commanding, that being bound to them they should not depart or vse them vnconscionably, but rather to be more carefull in their seruice, and to vse diligence and faithfulnes to them, that so the name of God and his Gospell, be not euill spoken of. A good lesson for such seruants in this city as professe the Gospell, and serue irreligious masters, not heereby to take a liberty to bee idle, careless, and false in word and deed, but so much the rather to be the more carefull in their seruice, lest they giue their Masters occasion to speake euill of the name of God and his Gospell.

Now if seruants must be thus carefull towards their masters that be Atheists, how much more then should euery one that hath giuen his hand and name to the Gospell, be carefull, who hath many to ouerlooke him, and would be glad to take a small occasion to discredit his profession? There are many reasons may be added to presse this doctrine the more vpon our consciences, but I will content my selfe with these three.

Reason.1. The first reason is, because a holy life ioyned to an holy profession, will gaine credit in the consciences of

2.Pet.1.12. Gods people. Yea, it will gaine credit also in the consciences of such as be yet vncalled. To which end the

Apostle

Apostle exhorts them to haue their conuersation *honest among the Gentiles, that they which speake euill of them as of euill doers, may by their good workes which they shall see, glorifie God in the day of visitation.* By which all you that be Fathers, Mothers, Masters, & Mistresses are exhorted, though you haue vntoward sonnes, vnfaithfull seruants, lyars, swearers, yea such as scorne at your comming to sermons, and vse of holy exercises in your families, as giuing thankes at meales, prayers, reading of Chapters, &c. yet should your carriage in your liues be such, as that they seeing your Christian behauiour in your shops, in your words, in your dealings, &c. may haue cause to praise God. Yea, if euer the Lord call and conuert them, they shall praise God, that they euer dwelt in such a family, and that euer they came within thy doores.

The experience heereof God hath shewed daily amongst vs, of many, who in their seruice were deriders of holy duties, and stopped their eares at the instructions of their gouernours, yet the Lord hauing opened their eares, and softened their hearts by his word and spirit, they haue so praised God for his mercy to them, that their parents by whom they were begotten, and borne, haue not been so deare to them in their hearts, as their master and mistresse, in whose Christian family they were conuerted. *Reason. 2.*

The second reason is, because it will gaine credit to our profession. The contrary opens the mouthes of Atheists to slander and discredit the same. One prophane Gospeller doth more harme in the Church, then an hundred Atheists. Wherefore, saith the Preacher, *Dead flies cause to stinke and putrifie the ointment.* Eccles. 10. 1.

Yea, one dead flie will putrifie a whole boxe of oyntment, wheras a thousand falling into a barrell of pitch, will do no such harme: So the Gospell is so precious a thing, that the euill example of one professour doth more harme to it, then the example of many Atheists; a thousand drunken companions neuer discredit the Gospell so much as one that professeth well, and liueth ill.

For it is not a thing common amongst vs, that when men see a professor commit any sinne (yea though of infirmity, and of weakenesse, with no purpose to liue in it) do but marke how they presently labour to discredit, not so much the person of the man, as his profession. For are not these their very words? See, these are our professors and holy men; thee is wise that will beleeue what they say: here is a profession indeed. Yea they wil not sticke to curse the very booke of God, and blaspheme his Gospell. Therefore if you will bee professors, looke to your shops, your families, your counting houses, your weights and measures, else if you bee faulty in these, you will bring more discredit to religion, then euer you did good with your outward profession.

Reason. 3. The third reason is, because by your ioyning an holy life to a holy profession, it wil gaine comfort to your conscience, especially in the time of the departure out
Esa. 38. 3. of this world. An example wee haue of *Ezechias*, who hauing receiued the message of death, is said to turne to the wall, and to put the Lord in mind of his integritie of life, wherein he tooke great comfort. Yea, it will put a man in more comfort, then all the treasures of this world. For what consolation can a man take in

worldly things, when he is priuie that hee doth leade a vicious and wicked life, and is in danger of Gods wrath?

Now let vs see what vses we are to make of this doctrine. And first it may stop the mouthes of our aduersaries the Papists, who falsly charge vs that wee teach doctrines of liberty to sin, and that the summe of our doctrines is, that so a man beleeue in Christ, it is no matter how he liues. And beloued, I appeale to your owne consciences, how true this is, when we teach that an outward profession (seeme it neuer so sanctified) without a holy life, is odious in Gods sight. And wee returne the doctrine of liberty vpon themselues. For bee iudge (men and brethren in Christ) whether this be not a doctrine of licentiousnesse, to teach, that ignorance is the mother of deuotion, that their holy Father may dispence with any sinne, bee it neuer so great and hainous; that allow the Stewes euen at their Popes nose, for the nourishing of whoredome. Yea they teach, that all their veniall sinnes (as they terme them) are put away and forgiuen by knocking themselues on the breast, and by saying, God haue mercy vpon mee, &c. *Vse. 1.*

If this were true, and this liberty granted to sinne, who would make conscience to commit sinne? But let vs know, that these are doctrines of diuels, and hee that hath not care to ioyne an holy life to an holy beleefe, shal one day with the man wanting the wedding garment, be cast into vtter darknesse, where shall bee weeping and gnashing of teeth. Mat. 22. 12. 13.

A second vse of this doctrine, serues to teach vs that be parient, and all that haue taken the profession of the *Vse. 2.*

Gospell vpon them, to haue care to frame their liues answerable thereunto. And this must bee especially three waies. The first, in their words and speeches, which must bee such as may either conuey good to others, else draw good from others. Secondly, in their workes, and that not onely in their generall places, but also in their particular callings, whether Magistrate, Minister, Father, Husband, Master, Seruant, &c. The third is, in their recreations, being carefull they vse lawfull things lawfully. As you that bee Gentlemen in your bowling, shooting, hawking, hunting: which though they bee lawfull recreations, yet that you take heed, lest you abuse them, & not to be mirth-mongers, making euery day a day of pastime and pleasure.

Vse. 3. A third vse serues to reproue many, who haue taken vpon them the holy profession of Christ Iesus, yet in their liues denie the power of it. And to come home to this City, and to this place, in which are assembled such as make shew of loue to the Gospel: Answere me in your consciences, where are the signes and tokens of a holy life? do your liues answere your profession? is it not with *Isab*, to murther, and then to run and take hold of the hornes of the Altar? Nay, with the Iewes, to sweare, lie, steale, commit adultery, &c. *and to come and stand in this house before me, saith the Lord?* no more will the Lord allow either of your Bibles vnder your armes, or your prayers in your families, nor your running after Sermons, if your liues be not reformed.

2 King. 2. 28.

Ier. 7. 9. 12.

In the Ciuill Law it is well knowne, a long protestation will not relieue a theefe, if he be tainted, and proued guilty of the fact: No more will your protestations and faire speeches relieue you, when your shops,

your counting-houses, your houses, your chambers will condemne you. For I appeale this day to many of you that heare mee, whether the Lord may not truly say to you, as he said by the mouth of his Prophet *Micah: Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable?* So say I to thee, Are the treasures of wickednes in thy house? Is the poore mans pledge, his bed, his gowne, his axe, his spade, his coate in thy house? liuest thou by bribery, extortion, oppression, false weights in thy shoppe, ballance in thy warehouse, & darest thou take on thee the holy profession of the Gospell? I tell thee, all thy prayers, almes, hearing of the Word, receiuing the Sacraments, are abhorred of God. Micah 6.10.

In the time of the Law, none might offer the blood of a dog or a swine; yet they were both like the blood of a Lambe: and though the one was accepted, yet the other was abhorred. So let all thy outward profession seeme neuer so holy, yet not ioyned with a holy conuersation, God detests it.

How may the Lord complaine against this City, as he did against Samaria? *Come to Bethel and transgresse, to Gilgal, & multiply transgressions: and bring your sacrifices in the morning, and your tithes after three yeeres. And for a thanksgiuing of leauen, publish and proclaime the free offrings: for this liketh you, O yee children of Israel, saith the Lord.* In which he taxeth them, for that after many sins committed, they would come in the morning on the Sabbath daies, and bring an offering, or a tithe, and offer it vp, and then thinke God was wel pleased. So how many in this City, all the weeke long, spend it in swearing, lying, oppression, &c. and then on the Lords day come: Amos 4.4.5.

come to Church in the morning, and heare a Sermon, & make a shew of louing holy exercises? Oh this likes them well; but this likes not the Lord: for he accounts them hypocrites and dissemblers. Yea these are they that do more hurt to religion and professors, with their running after Preachers, with their carying of Bibles, with their holy protestations, and their hues odious, then the common drunkard, whormonger, vsurer, &c. There is nothing more odious in Gods sight, then that man that carries the Lampe of profession, and denieth and disgraceth it by an vnholy life. I ende this point with the saying of our Sauiour to his Disciples, and in them, vnto all that take on them the profession of his name: *Let your light so shine before men, that they may see your good workes, and glorifie your Father that is in heauen.* Mat. 5.16. And so much for the generall doctrine drawne from the Apostles dealing with the Hebrewes. Now it followes according as it is in the Text.

Let there bee Fornicator. You heard before that these words containe a dehortation from such vices, as hee knew would bring a scandall to the Gospell; whereof he sets downe two speciall sinnes: the first is here Fornication. The reasons wherefore hee sets this downe were before shewed vnto vs. As also we heard why he sets downe this sinne, rather then the sin of adultery, being a sinne of an higher degree. Then it resteth wee gather what we learne hence: which is, in that hee labours to dehort or draw them from this sinne of fornication, wee learne, that amongst other sinnes, all that liue in the Church of God, and sincerely professe the Gospell of Iesus Christ, must labour by all meanes to shunne and auoide the sinne of fornication, adulterie, incest,

incest, whoredome, and all of that kinde.

It is too true, that many professing the Gospell, make a light account of fornication: oh they take it but a tricke of youth. And it may be one reason of the Apostles dehorting or drawing them from this sin, being of like account amongst them. But howsoeuer they or wee make light account of it, yet the holy Ghost accounts it a grieuous sinne, especially amongst such as professe the Gospell. For hee speakes not to Atheists, but to Christians, and such as had taken on them the profession of Christ Iesus and his Gospell. So I, knowing that I preach to such as professe Christ, and outwardly make a shew of louing both him and his word, dehort and draw you from the sinne of fornication, being no small or light sinne, but an odious and grieuous sinne. I tell you, a man or woman that haue giuen their names to Christ, and laid their hands to the plow of the Gospell, & yet liue in fornication or adultery, &c. doe liue in a wofull and fearefull estate. And that this sinne is a great sinne, specially of professors, wee may see by the words of the Apostle to the Corinthians, who saith, *Be not deceiued; neither fornicaters, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners, shal inherit the kingdome of God.* Where the Apostle amongst the rascall row of capitall sinnes, placing fornication as a master-sinne, and ringleader to other sinnes, and bids them not to be *deceiued*: for as light account as they make of it, yet it wil shut them out of Gods kingdome. And the same Apostle writing to the Galathians, reckoning vp diuers sinnes of the flesh, sets fornication in the forefront, almost of all: which he would not haue

1. Cor. 6. 9.

Galath. 5. 19.

done, if it had been a sinne of light account. The like
Ephes.5.3. you shal reade in his Epistle to the Ephesians, where he hauing exhorted them to holinesse of life, labours to draw them from such vices as would hinder this work of God in them; amongst which, hee begins with the sinne of fornication. And this he doth so much the rather, in that it was (of many) not counted a sin of any great reckoning. And so howsoeuer many account it a light sin at this day, yet know you it is a hainous sin, and most grieuous in Gods sight.

I would not wish any of you to thinke, that I doe aime at any one particular man, (for it is well knowne I am but a stranger, and God is my witnesse, before whom we doe stand, I iudge reuerently of you all) but in discharge of my duty and conscience, I labour to shew you the horriblenesse of the sinne of fornication, and all other of that kind. The reasons to presse this doctrine vpon our consciences, are diuers.

Reason.1. The first reason is, because hee that takes pleasure in this sinne, carries the marke of a reprobate. For as it is a principle in nature, to frame our actions to the wil and liking of our friend; so is it a principall property of Gods child, to frame his will to the will of God: and contrariwise a great signe of a wicked man, to frame his actions to his owne liking. Now of all actions, a special and principall one is, to keepe and possesse our bodies in chastity, according as the Apostle exhorts the Thes-
1.Thes.4.3. salonians, telling them, that if they will frame their liues to the will of God, they must *abstaine from fornication; and know how to possesse their vessell in holinesse and honour.*

Reason.2. A second reason hereof is, because by committing this

this sinne, there is a kind of worship done to the diuell. *Shall I take* (saith the Apostle) *the members of Christ, and make them the members of an harlot?* Now an harlot is a member of Satan, so that he that prostrates his body to an harlot, doth prostrate it to the diuell. 1.Cor.6.15.

A third reason is, because it is a sin which the Lord specially reserues to be punished by himselfe: It is recorded by the Author to the Hebrewes, who saith, *But whoremongers and adulterers God will iudge.* And the reasons hereof may bee specially these two. The former, because the whoremaster and fornicator are growne to such a cunning, as wofull experience shewes: The father he gets a child, and the sonne must take it on him: The master he gets a bastard, & the seruant must marrie her, to blind the world withall. But let them know, though they can hide it from the world, and auoid the punishment of man, yet they cannot hide it from God, who will be reuenged, and seuerely punish it. *Reason.3.* Hebr 13.4. *Reason.1.*

The second reason is, because it goes so light away vnpunished by the Magistrate, therfore the Lord himselfe will take it into his owne hands, who will not let it goe vnpunished. Yet God and your consciences doe know how small account you make of this sinne. *Reason.2.*

A fourth reason to dissuade vs from this sin, is, because it brands him that liues in it for an hypocrite, though he make neuer such shew of religion outwardly. This the Preacher shewes, when he saith, *And I finde more bitter then death, the woman whose heart is as nets, and snares, and her hands as bands: He that is good before God, shal be deliuered from her, but the sinner shal be taken by her.* (I pray you reade it, and note it well) giuing vs to vnderstand, that by being good before God, is meant a *Reason.4.*

found, sincere, religious man, whom the Lord will so preserue, that though he may bee ouertaken with this sinne, yet shall he not liue and delight in it. And hence wee see, why the Lord permits so many harlots in the land, because there are so many hypocrites amongst vs.

Reason.5. A fifth reason is, because it is a sin that plucketh the iudgement of God on the land, as the Prophet *Ieremie* Ier.3.10. saith, that Adultery will *cause the land to mourne*, and as *Hoseah* saith, *The Lord hath a controuersie with the Land:* a capital sinne was, because there was *whoring* committed therein. And for experience we need but looke on this City, on which the Lord continueth one of the arrowes of his wrath, I meane the plague and pestilence. Know ye that *Whoredome* is a capitall sin that prouokes the Lord. For this sin is a speciall meanes to pul downe the wrath of God, to send and continue this kind of punishment. So that when you heare the plague encrease in your city, you may thanke the whoremonger for it.

Reason.6. A sixth reason is, because the *Fornicator* is fit for nothing but for hell, hee is neither fit for God, nor for himselfe, nor for the land. Not for God; for all hee doth is accursed: yea, his very prayers he makes, if hee make any. Not for himselfe; for thereby he consumes his body, and wasteth his goods, and hastens beggery, or some euill and vntimely end vpon himselfe. Not fit for the land, for he hastens & procures Gods wrath and heauie displeasure against it.

The vses of this doctrine.

Vse.1. First, it serues for a warning to such as bee tainted with this sinne, that they labour in prayer to God to worke

worke a deteſtation of it in their hearts: and to take heed of the Harlot; for ſhe will not leaue thee, till ſhee haue got the blood of thy ſoule: yea, as *Salomon* ſaith, *Her Gheſts are in the depth of hell*; meaning they are as ſure to goe to hell, except they repent, as if they were there already. Remember, yet God offers grace, yea, this day I ſtand here as Gods Miniſter, to entreat thee, as thou haſt any loue to God; any feare of his iudgements, any hope to appeare before Chriſt Ieſus with any comfort, at the day of iudgement, or any care to be ſaued, to get out of this ſin betimes, elſe be ſure in time it will bring thee to damnation. Prou. 9 18.

A ſecond vſe hereof ſerues to reproue ſuch as make light account of it, and count it but a tricke of youth. Oh vile forlorne wretch: Is it but a tricke of youth to haue heauen gates bolted againſt thee? Is it but a tricke of youth to pull Gods wrath on thee? Is it but a tricke of youth to be a Fornicator? I tell thee ſuch trickes will tricke thee to hell, if they bee not preuented by repentance? O ſir, ſayes ſome, I haue ſatisfied the Lord, and done my penance in open Church, amongſt the congregation. For anſwere: But tell me haſt thou ſatisfied God by repentance? haſt thou runne to him, and entreated him in Chriſt Ieſus to bee ſatisfied? I tell thee, penance in the Church will not keepe thee out of hell, till Gods anger be appeaſed: and it is only Chriſt that muſt appeaſe him: and it muſt be faith and repentance in thee, that muſt be the meanes to obtaine it. *Vſe.* 2. *Obiect.* *Anſw.*

Others obiect. I meane to marry her, and ſo to make her amends. For anſwere: Say thou doeſt meane ſo; I denie not but it is a thing both lawfull, and fit to be ſo: But yet til there haue bin repentance wrought in thee *Obiect.* *Anſw.*

for this grieuous sinne, Gods wrath, and Gods curse will follow thee at the heeles. Yea, I say further, that after thou hast married her, till there bee a reconciliation betweene God and thee, all the time thou hast liued in marriage, thou hast liued a Fornicator.

Is there any here who are priuie in their consciences they haue abused their bodies with their wiues before the solemnizing of the Wedlocke, and entrance into that holy ordinance and couenant of God? hast thou repented? hast thou bin grieued from thy heart? then no doubt thou hast obtained pardon. But if thou haue felt no griefe, no sorrow, no humbling, no teares, but made account all is well, and healed by marriage; know thou, and know thou againe, God will one day call thee to a new reckoning, and will take vengeance on thee in the depth of hell.

Vse. 3. A third vse heereof is, to such Magistrates as bee put in trust for the punishing of this sinne, that they looke vnto it better then they haue done, and that they let it not go so slenderly punished, or not punished at all, as many of them doe. It is to bee lamented at this day, to heare what winking and what bribing there is to maintaine this sinne. Yea, it is to be feared, that there be many French-hoods and veluet coates maintained by this sinne. Yea, experience doth shew vs, (and by experience I speake it,) how ready many will bee to ride and runne to Iustices of peace, & Ecclesiasticall courts, to speake, and to countenance out a common Fornicator, and an adulterer; when the same parties in case of wrong done to an honest man, will not set their foot out of the doores, to speak a word to do him any good. Can the Lord forbeare long to punish vs, whē this sin amongst

amongst other sinnes, cries loud in the Lords eares for vengeance? No, no, as the Prophet saith, *Hee will visit for these things, and his soule will bee auenged vpon such a Nation,* Ierem. 5.9.

Or prophane person, as Esau. Now followes the other sinne, he deborts and drawes them from; which is *Prophanenesse.* And because there were diuers did make light account of it, and many others that did not know what is meant, he sets downe an example of a man hated of God before he was borne, and being dead, is, as it were hung vp for a spectacle for all prophane men to looke on, set out in the booke of Genesis, the 25.27.28. Chapters. *Text.*

And hence, before wee proceed to the opening of the story, we are to obserue something, in that the holy Ghost sets before vs the example of a prophane man. A principall end and drift why the holy Spirit of God sets before vs examples in the old Testament, as well as in the New, is not so much that men should reade them as stories, or therin see the seuerity of God to others: but for spectacles and examples to vs, that wee should take heed of their sins, that moue the Lord to lay such punishments vpon them. The Apostle to the Corinthians, hauing set downe the rebellion of the Israelites, together with their punishment, presently tels the end and vse of such examples, which was his seuerity to them, and to bee warnings to vs, as appeareth in the eleuenth verse. So the Apostle *Iude* tels vs, that Sodome and Gomorah, & the cities about them, which the Lord destroyed for following strange flesh, were, and are set forth for a warning and example to all filthy and beastly minded men. So that so long as *Doct.* 3. 1. Cor. 10. 6. 11.

there

there is a people vpon the earth, ſo long that the Lord ſet downe in Scripture examples of his wrath, to forewarne them of the like ſeuerity againſt them.

And wee ſee, that diuers for ſome horrible offences are hung vp in chaines, not onely to ſhew the kings ſeuerity againſt them, or for men to ſtand gazing vpon them, but for warnings to all his ſubiects to take heed they runne not into the like offence, leſt they incurre the like puniſhment. And therfore for murtherers, the Lord hath as it were, hung vp *Cain*; for prophaneneſſe, *Eſau*; for murmurers againſt God and his Miniſters, he hath propoſed *Corah*, *Dathan*, and *Abiram*; *Iudas*, to all Traitors; *Lots* wife, for all Apoſtataes. Theſe and many more are ſet forth for examples to vs. Theſe and many more, are not pictures of Gods anger, only hung vp to bee gazed vpon, but to warne vs by their examples, of their ſinnes.

Gen. 4.

Gen. 27.

Numb. 16.

There are diuers reaſons to bee ſhewed of this Doctrine, but in that my time is ſo neere ſpent, I will content my ſelfe with one, which is: Becauſe God is not mutable, but the ſame God to vs as to them; and as he hath left them for examples to vs, ſo he can leaue vs for examples to others. If hee doth not, wee are the more bound to him, and not to abuſe his patience and long ſuffering to vs, but rather to meet him in time by repentance.

Reaſon.

Vſe. The vſe hereof ſerues to teach vs what vſe we ſhould make in reading the ſtories of Gods iudgements vpon others in the booke of God: not ſo much to wonder at them, that they had no better grace, or to admire the ſeuerity of the Lord againſt them: but to apply it to our ſelues, and to ſay in our hearts; This example is ſet

out

out to warne me, to teach me, that if I commit the like sinne, I may feare the like punishment, or worse.

Which reproues specially two sorts of men at this day: The one is such as in reading diuers chapters of the Lords iust iudgement against diuers nations, cities, Kings, Priests, men, women, children, for their sinnes committed against him, make light account of them, as if it no whit concerned them, though their consciences condemne them of the like sinne. They reade the storie of *Esau*, and of Gods wrath against him for his prophaneness; yet though they know in their hearts they set more by their pleasure then by preaching; by their gaine, then by godlines; by their pottage, then by religion; yet it neuer so much as moues them at all. So againe, how many do reade the story of *Lots* wife, who for her looking backe was turned into a monument of Gods anger, yet themselues are priuie of the decay of their first loue, and with *Demas* haue embraced the world, and yet are no whit dismayed at all? Looke vpon her all you that are priuie to your selues and guilty of backsliding in your zeale and loue to the Gospell. Shee was turned into a pillar of salt, and remaineth a spectacle of Gods vengeance for all such as thou art. Shee was turned into a durate substance, and without speedy repentance, hee will turne thee into a heauie iudgement, and that is hardnesse of heart, which is harder then salt; for it is the plague of all plagues. *1. Sort.* Gen. 27. Gen. 19. 26.

You then that of religious seruants are become irreligious masters: you that are priuie to your hearts, that 10. 20. 30. yeeres agone you were more forward and zealous in Gods worship, and now are decayed and cold, looking backe to the pleasures and profits of this

world, looke on *Lots* wife: shee, as it were, hangs in chaines for a wofull spectacle to behold. Let her moue you to labour to recouer that you haue lost, lest the Lord make you spectacles to others, as shee is made a spectacle to you. And for this city and others is Ierusalem in the Scripture to be a perpetuall example: her speciall sins were pride, contempt of Gods word, and abuse of Gods Prophets. Her doome is recorded for England, and for thee London, whose pride is as great, if not greater then euer hers was. And for whose contempt and abuse of Gods Ministers, it is a wonder the Lord smites not the land.

Let vs all then hereafter in reading stories of the Lords iudgements on others, make them examples and warnings for vs: else to make account, the same God that was reuenged on them, will not let vs escape.

2. *Sort.* The second sort that this doctrine reproueth, are such, as in setting their children to reade in the Lords booke, they heare the storie of *Lots* drunkennesse, of *Dauids* adultery, of *Peters* deniall, and thereby they do blesse themselues, and strengthen and comfort their hearts: yea they haue learned to alleage them as examples to extenuate their sinnes. Am I a drunkard? so was that good man *Lot*. Am I an adulterer, saies another? so was that man after Gods owne heart, *Dauid*. Shall I despaire of my saluation, saies the wicked persister in sin, & I reade, the theefe repented on the crosse, and found mercy at the last houre? O vile wretches, who hath bewitched you to peruert Gods word to your destruction? It is as much as to poyson thy soule. Looke on their repentance: *Lot* fell of infirmity, and no doubt repented with much griefe: yet looke vpon

Gods

Gods iudgement vpon that incestuous seed. Looke vpon *Dauid*; reade the 38. Psalme, it made him goe crooked; his sins were *as fire in his bones*; he had not a good day to his death, but the griefe of his sinnes made him to *rore out*. Thou wouldest bee loth to buy thy sin as hee did. And as for the example of the theefe: first, the Lord knocked but once, by one sermon, and he repented: but thou hast had many sermons, and hast had many callings and cryings to thee, yet repented not. Secondly, this is an extraordinary example, and there is not the like in all the Scripture againe. And the end is, that thereby wee should neither despaire nor presume: one, that wee should not despaire, and but one that we should not presume. This example is for all penitent sinners, who vpon their repentance may assure themselues the Lord will receiue them to mercy.

Now if thou canst promise to thy selfe the same repentance and faith in Christ that hee had, then maiest thou promise thy selfe the same felicity hee now enioyes.

But looke thou on his fellow, who had no grace to repent, and who hangs as an example to all impenitent wretches to looke vpon: that they despise not the mercy of God, nor reiect his cal by vs: lest it come to passe, that when thou wouldest repent, thou canst not. To thee that dost strengthen thy selfe in thy sinne, vpon presumption of mercy to other, I referre thee to the words that the Lord himselfe speakes, Deut. 29. 19. 20. Deut. 29. 19. 20

He that when he heareth the words of the curse, blesseth himselfe in his heart, saying: I shall haue peace, though I do walke according to the stubbornesse of his owne heart; thus adding drunkennesse to thirst, the Lord will not bee mercifull

vnto him, but the wrath of the Lord, and his iealousie shall smoke against that man, and euery curse that is written in this Booke, shall light vpon him, &c.

Looke thou on this and the like threatnings of God against such as strengthen their hearts in their sinne.

Thus much at this time, being loth to be ouertroublesome, referring the rest till euening Prayer.

Let vs pray for a blessing vpon that wee haue been taught.

THE

THE SECOND SERMON.

HEBR. 12. 16. 17.

Let there bee no Fornicator or prophane perſon, as Eſau, which for one portion, &c.

YOu haue heard in the forenoone (beloued in Chriſt) the ſumme and driſt the holy Ghoſt aimes at, which is a certaine dehortation, therein diſſwading euery good Chriſtian from two great vices, which hee cals by the names of the *rootes of bitternesſe*; which are, *Fornication and Prophaneneſſe*.

Of the one we haue ſpoken: it now reſteth we ſpeak of the other vice hee diſſwades them from. And becauſe I ſuppoſe the moſt of you were preſent in the forenoone, I will not ſtand to make any large repetition of that which was then handled, but onely of ſo much as may make a better preparation to that which ſhall be now deliuered.

You muſt note, that the holy Ghoſt in his dehortation from this ſinne of *Prophaneneſſe*, propounds *Eſau*, the elder ſon of *Iſaac*, for an example: and hauing ſet downe the vſe and end, euery one ſhould make in the reading of ſuch examples of Gods ſeuerity in Scip-

ture, (and not to take the *name of God in vaine*, by either lightly passing by them, as making no vse at all, or else abusing them, to strengthen themselues in their sinnes, by the example of the Lords mercy on others) wee proceeded no further in the morning. Now I come to that which followeth, which is, the person that is set forth as an example to all prophane men. It is *Esau*,, as you haue heard, the eldest sonne of *Isaac*.

And this may seeme very strange, that *Esau* should be a man hated of God before he was borne, and that he should bee hung vp as an example to all prophane men to take warning by. First, he was honourably descended, for *Abraham* was his Grand-father, and *Isaac* was his father. Secondly, hee was a man whom God had blessed with great riches, and one of the wealthiest in all the countrey. Thirdly, we doe reade of great blessings to his posterity, for of him came fourteen Dukes, and were in great account. Yea further, if yee reade in the booke of Genesis, of his carriage and behauiour, you shall find he had diuers good morall vertues and kinde parts in him, and such as (I am in doubt) many of vs come short of, and yet perswade our selues to bee good Christians.

Gen.39.41.

First, you haue not read of a more louing, kind, and gentler son to his father, then he was: and his father againe loued him dearely, and more dearely then hee did *Iacob*. Secondly, how kinde was hee to his brother? who though he went with a full purpose to haue slaine him, yet meeting of him, his heart so melted, that he fel on his necke and kissed him: yea, his kindnes was such to his father, that hearing of his death, came many a mile to performe his last dutie, and to see him buried,

Gen.33.8.4.

Gen.35.29.

and

and laid him in his graue, yet wee reade him branded for a cast-away.

Againe, was he a couetous man? Truly no; as may appeare in the story when hee met his brother *Iacob*, who offering him a great present, he did refuse it, protesting he had enough: which did argue a mind void of couetousnesse. Was he proud? no verily: for as we reade, when his brother and he could no longer dwell together, hee in courtesie gaue place to his youngest brother. What was his sinne? was hee a drunkard, an adulterer, an vsurer? we do not reade that he did liue in any of these grosse sins. What then was his sin? Hee was a prophane man, and therefore hated of God, and set vp for a spectacle to all the world. Gen. 33. 1. 9.

From whence we may obserue for our instruction: Howsoeuer a man may haue many temporal blessings, and morrall vertues, yet being a prophane man, it is not only sufficient to bring seuere punishments vpon him, but he carries a principall brand of a cast-away. I say againe, (and marke it) though a man be come of a most honorable descent, though kind and dutifull to his parents; though rich and wealthy in regard of the things of this life: yea, though he be contented, and bee very humble outwardly; yet if he be prophane, he may carry the very *brand of a Reprobate*. So that it is one of the greatest sinnes in the world to bee prophane and irreligious: yea, many Papists (I meane the simple and ignorant Papist) are in better case then a prophane man. Not that I teach that euery one shall bee saued by his own religion: for as there is but one true God, so there is but one true way by which he will bee worshipped, and by which we shall attaine to saluation, consisting Doct. 4.

in

in true reconciling of vs to God in Christ. And I grant the poore deceiued Papist is not in the right way, for he seeks other waies, and depriues himselfe of the righteousnes of God in Christ, going about to establish his owne inuentions. And further, they bee Idolaters, and worship stockes and stones, the worke of mens hands, therefore cannot looke to bee saued in this way. Yet I say, there is more hope that God will shew mercy vnto them, then to a prophane person: because they doe it of ignorance, he of presumption: which caused *Peter* to tel the Iewes that they were capable of mercy, because they did it of ignorance. Act. 17.3.

And this must moue vs to hope wel of many of our Ancestors, who liued and died in the time of Popetie, who no doubt would not haue so beleeued, if they had knowne it, not to haue been the truth which they professed. But the prophane person cannot bee ignorant, but that his course of life is sinne, therefore more hope of such ignorant persons, then of the prophane Atheist. It is not morall vertues, ciuill honestie, kinde natures, that is the way to heauen. Nay, a man with these may be a miserable man, except he be sanctified with religion.

Wee doe not hold (as the Papists falsly charge vs) that good workes are needlesse to saluation. For wee both know and teach, that faith without good workes is dead; and it is a shame if Christians exceed not worldlings: yet we say, that al moral vertues in a man, without religion, are vnaualeable to saluation, and as *Salomon* saith in another case, they are as a ring of gold in a swines snout. Honesty and ciuility are most precious Iewels, but they that haue them without religion, Iam. 2.14.

are no better then swine. Example of *Nicodemus*, who was accounted a most honest man in the world, an vpright dealer, a common frequenter of the Temple, liberall to the poore, &c. yet our Saviour told him, it was not his kind nature, nor his morall vertues, nor his ciuill carriage would bring him to heauen, except hee were regenerate and borne anew: that is, except there were another nature wrought in him, and so become religious. Ioh. 3. 3.

The like example we haue of the Apostle *Paul*, who bragges of his estate by nature, saying that no man could boast of outward things as he, either of stocke, tribe, kindred, zeale, or righteousnes of the law. Of the which he saies, hee was *vnrebukeable*: that is, no man could iustly detect him, or say so much as blacke was his eye. But when the Lord wrought true religion in his heart, hee cries shame on them all, and accounts all but dung in respect of the benefit that comes by religion. Phil. 3. 4. 5. 6. 7. 8.

We must not flatter our hearts with outward ciuility amongst men: but labour to approue them religious towards God. It is not our care and conscience of the second Table, will afford vs one iot of comfort to saluation, except they be grounded on conscience and respect of the first Table. It is not our detesting and freedome from pride, drunkennes, whoredome, theft, vsurie, slandering, that will be accepted of God, except there be planted in our hearts, a feare of God, a loue to religion, a conscience of sanctifying the Sabbath day, a reforming of families, and instructing our children: a hating and abhorring the sinne of swearing, and departing from infidelity, impenitency and hardnes of hart,

which the Lord by his spirit workes in those that hee makes religious. Yea, if all the morall vertues that can be possible, were in a man, yet if these be wanting, he is a prophane man, and remaineth in the case of damnation. To this end our Sauiour cals the first table, the
Matth. 22. 38. first and the greatest. *The first*, because it must bee preferred in the first place, and chiefe roome; before our eating, sleeping, marrying, rising, labour, &c. there must goe some part and duty of the first table. *The greatest*, because the punishment thereof will bee greater then the other.

Vse. Now for the vse of this: First it teacheth vs to make triall in our hearts, whether wee bee infected with this sinne of prophanenesse, or not. And though there bee many and sundry signes to trie our hearts by, yet I wil content my selfe with foure things, besides the chiefest of all (which followes in the next words to be spoken of) which the holy Ghost hath set out and branded *Esau* withall.

The first is his behauiour in the matching himselfe in marriage, wherin he shewed his prophanenesse two waies: The first, in that hee did it without the consent of his parents, yea so, that it was a griefe to his father.
Gen. 28. 8. The second was, in that in his matching, he had no respect to religion, but married diuers wiues, which were contrary to him in religion; yea hee takes to wife the daughter of *Ismael*, a man branded for a reprobate as well as himselfe. This was a signe of prophanenesse, and a sin that prouoked the Lords wrath against him, being a sinne that caused the Lord to destroy the old world. And how many prophane parents haue wee at this day, that in the matching of their children, respect

money,

money, riches, ſtocke, kindred, friends? be they Papiſts, Recuſants, yea noted drunkards, whoremongers or vſurers, ſo they may haue money, lands or friends, they little regard of what religion they bee. Oh lamentable daies, that after ſo many yeeres of the preaching of the Goſpell in our land, men ſhould ſhew themſelues ſo prophane, as to match the children with the enemies of the Lord, and help to nouriſh the brood of Atheiſts! For what is the cauſe that there be ſo many Atheiſts in our land? Surely I ſpeake it before God and his Angels, I doe fully perſwade my ſelfe they are borne and bred by this wicked and accurſed matching. And you parents, note this from mee; the Lord in your care of the matching of your children, ſhewes a manifeſt ſigne of his purpoſe to your poſterity. For it is your care principally to match in the feare of God, more reſpecting religion then money, more the loue of God then carnall friends? then is it a ſigne God hath a bleſſing in ſtore for your poſterity. If otherwiſe, that carnall things be the marke you ſhoot at; and ſpecially, if you dare venture to match with Gods enemies, and ſuch as he hath warned you of; I proteſt to you, it is a viſible ſigne God hath a purpoſe to roote your name from vnder heauen.

And how many prophane youthes haue we at this day, who to the griefe of their parents, chuſe for beauty and affection, and not for religion? To you young men and maidens, looke with whom you match, let your principall care be religion and the feare of God: let your parents conſent bee in your choyce. Follow not the example of a prophane man, a reprobate, a man hated of God before hee was borne: but imitate ſuch

as feare God: so you may expect with comfort the blessing promised of God vpon your labours, wife and children. And though the world would perswade you to the contrary, yet marke what the holy Ghost saies,

Psal.128.12.3. *Lo, thus shall the man bee blessed that feareth the Lord.* Thereby giuing vs to vnderstand, howsoeuer it is hard to flesh and blood to bee perswaded thereof, yet the truth is, it shall bee so, for the truth it selfe hath spoken it.

2. *Thing.* The second thing wherein his prophaneneſſe did appeare, was in that he vsed no prayers. For though he had iust cause to giue himselfe to prayer, yet we do not reade he did vse any at all. He had good examples both of his grandfather, his father, and his brother; yet doe we not reade that euer he did once pray. And this the holy Ghost describes to bee one propertie of a prophane man, in the booke of Psalmes, and of such a one as saith in his *heart, There is no God:* hee cals not vpon God. And truly he that neuer vseth to pray, said in *his*

Psal.14.4. *heart, there is no God.*

And how brands this many in this city for *prophane* men, who in their families neuer vse the exercise of prayer? The property of a sincere Christian is to make conscience of prayer, in three seuerall places. The first is in the publike congregation. The second is in his familie. The third is in some secret place, where no eye but of God do behold him. A very hypocrite can make shew of prayer, when hee sees other to looke on him, then can he lift vp his hands and eyes toward heauen: but in secret he hath no heart to pray; when the other is ashamed that any should see him at his secret praiers. Are not many faulty heerein? God and your conscience

ence do know you are. Then muſt I tell you, that herein you carrie an euident ſigne of a prophane man.

The third thing that did ſet out his prophaneneſſe, was his raſh and vnaduiſed ſwearing, as appeares in the booke of Geneſis, who comming from hunting very hungry, turned into his brothers Tent, and ſpying a pot of pottage, asked him ſome of them to eate: whereupon *Iacob* ſeeing a fit time, demanded of him, to ſell him his birth-right; he preſently yeelded vnto him. 3. *Thing.* Gen. 25. 33.

Then, ſaith *Iacob*, ſweare to mee in token of the bargaine; whereat, without any further conſideration, he ſwore to him, and bound it with an oath. And how many thouſands in this city are guilty heereof? Let a man come into your ſhops, and deale with either maſter, miſtreſſe, ſeruant, ſon, or daughter, at euery word comes out an oath. So likewiſe there are many others, who vſe their oathes, as many vſe their apparell, who to grace their bodies, (as they thinke) get them euery weeke a new ſuite of apparell: So they inuent euery weeke new oathes to grace them in their ſpeeches. What argues this but meere prophaneneſſe, when God hath giuen them tongues, for the ſetting out of his honour, and they abuſe them, to the diſhonouring of him?

The fourth thing, was his delight in wicked company, and in the ſociety of the vngodly, as appeares in the booke of Geneſis; how not content to tarrie with his father and brother in Canaan, he gets him to mount Seir, a moſt vngodly people. And how doth this bewray many forprophane mē at this day, who take their felicity in the company of ſwearers, drunkards, whoremongers, ſwaggerers, and vile companions? I marueil 4. *Thing.* Gen. 36.

how such can looke to goe to heauen? For think they to keepe company here with such leaud companions, and that God will pester his kingdome with them hereafter? No, no: be sure as the skin is on thy backe, or thy soule in thy body, that the like company thou delightest in here in this life, with the like (I say) thou art to dwell hereafter. For doest thou hope to haue fellowship with Saints in heauen hereafter, and canst not abide their company here?

Beloued, if any of you bee guilty heerein, labour in time to get out of it: there is no greater an enemie to sanctification then this, which caused the Apostle *Peter* to giue this as a principall warning to those conuertites: saying; *Saue your selues from this froward generation.* So say I, as you will auoid the marke of a prophane man, saue your selues, and come out of the company of vngodly wretches. Text. *Which for one portion of meat sold his birth-right.* In these words the holy Ghost sets downe the fact that branded him for a prophane man, *viz.* He sold away his birth-right for one portion of meate. It requires first, we know what this birth-right was; and then the price he had for it. As touching the birth right; you must note, it stood in diuers priuiledges, especially these fiue: First, hee was by nature heire to the couenant, which God had made with *Abraham* his grand-father, and so came to his father *Isaac*, who did meane to haue left it with *Esau*, which was, that God would be his God, and the God of his seed after him: Secondly, that Christ according to the flesh should come of him: Thirdly, hee was heire to all his grandfathers, and his fathers lands: Fourthly, all his brethren and sisters, be they neuer so many, must in his

Act. 2. 40.

1. Priuiledge. Gen. 17. 7.

2. Priuiledge.

3. Priuiledge.

4. Priuiledge.

presence

presence shew reuerence to him: Fiftly, hee should haue been heire to al the land of Canaan; and so at his death, the kingdom of heauen. But he most prophanely sold all this away. Now let vs heare the price hee sold it for. No doubt he sold it at a great rate, truly for one portion of meate. What portion was it? It was a messe of pottage: Oh prophane wretch, that could find in his heart to sell such a pretious pearle, and to part with it at such a base rate! But this hee did, and so lightly did he esteeme these heauenly blessings. 5. Priuiledge. Gen. 25. 34.

From hence we may obserue this instruction: Whosoeuer he be, that hath his heart so glewed to the present things of this life, as that hee prefers them aboue spirituall things belonging to saluation, is not onely a man of a prophane heart, but hath a manifest signe of the curse of God vpon his soule. Example wee haue heere of this prophane man, who preferred these temporall things aboue his birth-right, and sold it away: and for what did hee part it away? why, for to fill his bellie. What was the chiefe reason of his hunger? his hunting; hee had taken such pleasure in his hunting, that he was an hungred; and so to fill his belly, he sold away Gods blessings, and so procured the curse of God on himselfe, and his posterity. Much like to many at this day, who haue their hearts so set on their pleasure & profit, as that they hunt the blessings of God from their soules. The holy Ghost by the Apostle *Paul* writing to the Philippians, sets downe a marke to discerne betweene a wicked man, and one of Gods children; the one hath his mind fixed on earthly things: but the other hath his mind daily on the things that doe belong to saluation. A warning of this sinne hath our Sa- Phil. 3. 19. 20.

uiour

uiour giuen to vs, in that parable set downe by the Euangelist *Matthew*; where comparing his father to a
Mat. 22. 2. 3. 4. 5. 6. 7. supposed king, that married his son, and made a feast, and sent his seruants to call them that were bidden; but they refused, and preferred the things of this life, before the heauenly banquet, and made their excuses. But how tooke the king the matter? hee sent out his men of warre, and destroyed them, and burnt vp their city. In the same case it stands with vs at this day. God the father hath married his Sonne Iesus Christ to his Church, at which he makes a great feast: he sends out his seruants the Ministers to cal you by the word preached; to inuite you to come to the Sacraments; in which there is not onely offered, but really giuen to the worthy receiuer all the benefits that Christ hath purchased for his elect: Now if we contemne, despise, or wilfully neglect his gratious kindnesse, and bounteous liberality to vs herein, preferring the things of this life before these heauenly blessings; what can wee expect, but that iustly he will send out hardnesse of heart, and impenitency of soules, vtterly to destroy & damne vs for euer? The reasons why so many set heauenly things at a small rate, value and lightly esteeme them, are: First, because the immoderate loue of earthly
Reason. 1. things; will keepe all loue of heauenly things out of
1. Ioh. 2. 15. their hearts: To which end the Apostle saith, *If any man loue the world, the loue of the father is not in him.* Giuing vs to vnderstand, that such as haue their minds and hearts fixed on the things of this life, cannot performe any seruice to God, which hee will delight in; according to the saying of our Sauiour Christ; *No*
Luk 16. 13. *man can serue two masters, he cannot serue God and Mammon.*

mon. As if he should haue said, he that sets his heart on the things pertaining to this life, cannot but make light account of the things pertaining to the life to come. The world is said to carrie two breasts in her bosome, which are pleasure and profit, by which she doth nourish many to damnation. When God did curse the serpent in Paradise; for a signe of his curse hee told him, he should goe vpon his belly: so it is a visible signe of Gods curse vpon that man who hath his heart set on the earthly things of this life, as his money, his riches, his vanity, &c. A second reason is, because they feele not the need they stand in of spirituall things: they are like vnto the people which the Prophet *Hosea* speakes of; who being called to repentance, say they bee rich, and haue found them out riches; yea they boast there is no iniquity to be found in them: by which they do measure the fauour of God vnto them by their outward prosperity. The like is set out by the Laodiceans in the Reuelation, who being threatned for their lukewarmenesse, answere they be rich, and encreased with goods, and had need of nothing, and yet were wretched, poore, blind and naked. All which sets downe the reason, many preferre earthly things before heauenly, because they feele no need they haue of them; but flatter their hearts with their outward prosperity, when as if euer God doe open the eyes of their minds, they shall see they be most wretched, poore, blind, and naked. So that in their vnregenerate estate, as the Apostle saith, they cannot see the need they stand in of heauenly things. Daily experience we may see heereof in many amongst vs; who if you offer them any temporall commodity, belonging either to the backe, bel-

Gen. 3. 14.

Reason. 2.

Hos. 12. 8.

Reuel. 3. 16. 17.

1. Cor. 2. 14.

lie, or pleasure, how ready they bee to hearken to you, and runne and ride with you in hope to benefit their estate? But offer the same men any spirituall commoditie for their soules, as hearing the word, receiuing the Sacraments, or some worthie bookes to reade and meditate vpon, they turne a deafe eare, and will bee at no paines or cost to entertaine such an offer: and all because they feele not the need they haue thereof in their soules.

Reason.3. A third reason is, because they feele no sweetnesse in them. Gods children are rauished with them, which
Psal.19.10. made *Dauid* to run to the holy assemblies, to meditate daily in Gods word: because, as hee saith, they were sweeter then honey or the honey combe; of higher account then the gold, or the fine gold. So contrarily, this makes the other to keepe them away from our assemblies, to neglect holy exercises in their families, as giuing of thankes before their meales, or any ordinary prayers in their houses, because they feele no sweetnes in them, nor no profit nor gaine in them.

Vse.1. The vses we are to make hence are: First, that euery one of vs examine our hearts if wee bee not guilty herein; preferring the things of this life before the things of the life to come, feeling not any great need of them, or any sweetnesse in them: then are wee men of prophane hearts. And let vs know, though we may be enriched in the things of this life, yet a full purse, a
Psal.106.15. full coffer, a fat shop, and a leane soule is in signe of Gods curse. Which doth reproue foure sorts of prophane men in our dales. While I name them, examine your hearts how it stands betweene God and your consciences.

The

The first are such as scorne at religion, and at all such as are zealous that way: accounting them a sort of beggerly fooles; and this is, because they see it brings no profit to them, which makes them haue no care to heare the word preached, to pray, to reade in their families; and so they scoffe Christians, and flout such as make conscience of holy exercises of religion, publike or priuate. These are meere prophane men. 1. Sort.

The second sort are such as wil come now and then to heare the word, and receiue the Sacraments, and thinke Sunday a good day, and at Easter will come to the Communion, and now and then heare a Sermon; but euery pelting occasion are content to yeeld vnto: somtimes they be sicke; somtimes they be lame; somtimes it is too hot, somtimes it is too cold, preferring their pleasure or profit before holy assemblies in the congregation: These men are like old harlors, that paint their faces to seeme young and fresh: so they pretend excuses to colour their prophaneneſſe. If there be any amongst you that can be content Sabbath day after Sabbath to sit idle at home, or busie your selues in your trades, and suffer your places in your seates to be empty, for shame amend it: and if it bee not of conscience, yet to auoid the iust title of a prophane man: For the property of a new sanctified man is, to set all excuses, all reasons, yea profit and pleasure aside, for the nourishing of his soule: yea the oftner he heares, the more he desires; this Sabbath day maketh him to long for the next; the benefit he hath gotten to his soule this Sabbath day, whets his stomacke against the next: but this is cleane contrary in a prophane man. 2. Sort.

The third sort are such, as can see blessings in the 3. Sort.

word & in the Sacraměts, they can make great shew of louing the word, of entertaining of Preachers, &c. But yet though they haue liued vnder a faithfull ministery these 10. 20. 30. yeeres, haue little or nothing profited: And that is seene, in that worldly things rule in their hearts, and carrie the sway. These are like those our Sauiour speakes of, some haue bought farmes, others haue bought oxen, another sort haue married a wife: so that though these things be simply lawfull in themselues; yet of them being vnlawfully vsed, are made meanes to alienate their hearts from the best things; therefore they do deserue the name of prophane men, in that they be content to value any thing in this life, aboue the things pertaining to the life to come: To which end our Sauior telleth vs, that he that hates not his father and mother for his sake, is not worthie of his kingdome; whereby hee giues vs to vnderstand, that there must be a readinesse in vs, to value spirituall blessings and spirituall exercises, aboue the deerest things in this life.

4. Sort. The fourth sort are such as thinke all well; and that it is sufficient, in that they haue bin at paines and charges for spirituall things heretofore; but now wax wearie; they haue been zealous, but now grow cold; they haue taken paines, but now take their ease, they haue been at charges, but now they thinke it better saued; and that it will stop a gap in their owne families. They did ioyne with such as were forward in religion; but now with *Demas* they haue imbraced the world, and turned to swinish pleasures. If this bee well examined, how many amongst vs are guiltie heerein, both of vs in the ministery that be Preachers, and of you that bee

hearers

hearers and profeſſors? May it not bee ſaid of many when they were ſchollers, and at their firſt entrance into the miniſtery, how painfull, how carefull, how faithful in their places, by preaching, catechiſing, and other duties; and now ſcarce preach monethly or quarterly, but put ouer to deputies? The like may be ſaid by many of you, who when yee were young men, prentices, batchelers, you did make ſhew of loue to the Goſpell; you would take paines to run to ſermons; you would haue care of ſwearing, & made conſcience of an oath, and prophaning the Lords day: But alas now in this City, how many religious ſeruants, are become irreligious maſters, and religious maidens, become irreligious miſtreſſes! The Lord open your eyes, that ſuch as know they be guilty, may repent.

A ſecond vſe hence, reproues ſuch as in one point of *Eſaus* prophaneneſſe iumpe with him, which is, in that he was well content to part with his birth right, it neuer did trouble him; his care was for the bellie: ſo how many are there in our land, both in this city, and in many places of the countrey, can bee well content to bee without that onely ordinary ſanctified ordinance of God, the preaching of the word? and for worldly reſpects, willingly ſubiect themſelues vnder ſuch a miniſtery as ſhall ſtarue their ſoules? I doe ſpeake it chiefly in reſpect of many of our Gentlemen, who preferre a faire houſe, a pleaſant aire, gallant walles, before a faithfull and painfull miniſtery; ſo they may haue the one, they reſpect not the enioying of the other. What is this but prophaneneſſe? I ſay againe, if there bee any here this day, Gentleman or Gentlewoman, Knight or Ladie, that for a faire houſe, pleaſant aire, fields, barnes, *Vſe. 2.*

pastures, gardens, orchards, &c. can willingly depart this city, or from vnder a sanctified ministery, and betake their soules to an vnpreaching Minister, and such a one as they would scarce put in trust to keepe their sheepe; they carrie a visible signe of the curse of God vpon them; and heere I entitle their names amongst the prophane crue.

Vse. 3. A third vse hence teacheth all parents, as they looke to haue the blessings of God on their posterity, to take heed of this sinne, and labour to be religious, and bring vp their children in holy exercises. Therefore *Salomon* Prou. 22. 6. cries out so often to parents: teach thy sonne, instruct thy sonne. Now how can they doe this, which cannot teach themselues? You cannot doe greater iniurie to your children, or be greater enemies to them, then to liue prophane liues. Better is the sonne of the veriest begger in your city, being both religious, then the son of the wealthiest man in your city, being both prophane: for if thou bee irreligious, thou hast done as much as lieth in thee to beget an helhound; and it must bee a supernaturall worke of God to alter the nature of the same.

To you godly parents that loue religion, and hate prophanenesse. Art a rich man, and traineſt vp thy son in religion? Be of comfort; whileſt thou liueſt, thou shalt haue ioy, and when thou dieſt, thou shalt leaue them to one, that is like long to enioy them. Art a poore man, art religious, fearing God, and walking sincerely and vprightly in thy calling; hast many children, and nothing to leaue them? Be of good comfort, thou shalt leaue them the blessing of God. I know it Psal. 112. 3. 4. is hard for many to beleeue this, but the holy Ghost hath

hath ſpoken it, and left it for vs to beleeue. Againe, to thee that haſt gotten great ſtore of gold, goods, lands, liuings. Art a prophane man? thou maieſt liue with ſorrow enough, and die thou ſhalt with a wofull heart. Doeſt thinke thoſe goods and riches thou haſt ſcraped together, with vexing the body, and venturing the ſoule to the diuell, ſhall long bee enioyed? When was there euer any rich man, or where is any that can come out and ſay, he euer ſaw the fourth generation of a prophane man proſper? No, no, the Lord will curſe them, and blow vpon them, they ſhall not proſper. It is religion muſt bring the bleſſing of God vpon them, and their poſterity.

Againe, you that are children, pray, pray daily to the Lord to worke religious hearts in your parents; and reioice and be glad to ſee your fathers giue thanks before meales, and downe vpon their knees to prayer, before they goe to their beds; for this will turne to bleſſings vpon you, if you be carefull to follow their ſteps; and though thy father die a begger, yet aſſure thy ſelfe hee ſhal leaue thee the bleſſing of the Lord. *I haue bin young* Pſal. 37. 25. (ſaith *Dauid*) *and now am old, yet ſaw I neuer the righteous forſaken, nor his ſeed begging their bread*; not meaning that it was impoſſible that a righteous mans child ſhould goe a begging; but that it is a thing that is very rare, and that hee was now foure-ſcore yeeres of age, yet he did neuer in all his life ſee it. And ſo haue many men liued till they haue been of great yeeres, yet haue they ſeldome or not at all ſeene any ſuch thing come to paſſe.

Laſtly, to ſuch others as know they ſhall haue great poſſeſſions left them by prophane parents, and ſuch as

preferre

preferre their treasure, their pleasure, their earthly things, before any spirituall duties to God: as experience in many, you shall neuer see them carefull to giue thankes at their meales, neuer are vpon their knees in prayer in their families; but are swearers, prophaners of the Lords Sabbath, vsurers, drunkards; and let them tremble to be heires to such wretches: For if it please not God to worke supernaturally on thee, thou maiest not only curse the day that euer thou wast begotten of them; but God shortly will sweep either thee or thine away with the besome of his wrath. And once againe, I exhort all you that be parents, labour to be religious, and to bring vp your children in godly education; else you may feare that your bones shall not bee so soone rotten, as the Lord will rot and roote out your posterity and name from vnder heauen.

Text. v. 17. *For ye know, how that afterward also when he would haue inherited the blessing, he was reiected.* And now come wee to the third point, which is, to the punishment: which as you heard, is threefold. The first is, a
1. certaine griefe and shame, that he had left and sold his
2. birth-right away. Secondly, how he would faine haue had it againe, shewing outward signes of repentance,
3. and labours to recouer it, but all in vaine. The third is, that hauing wilfully lost the time of Grace, hee procured a perpetuall deniall of mercy. For the first, *Esau* hauing thought he had made a good exchange with his brother, yet at length comes to see the losse, and it shames him, and wounds him in his conscience, that for so base a price hee had parted with his birth-right, but all too late.

Doct. 6. Where we may obserue, howsoeuer prophane men

doe

doe muffle vp their conſciences, and take it a good exchange to part lightly away with ſpirituall bleſſings for temporall pleaſures, yet a day will come they ſhall ſee their loſſe, and it ſhall vexe and torment them in their conſciences, they had no better grace but to part with them at ſo low a rate. As example of this caſta- Gen.25.34.
way, who at the firſt comming from his hunting, and hauing ſold his brother his birth-right (yea, partly in contempt,) it is ſaid hee roſe merrily, as one that had thought he had made a good exchange: but afterwards when he perceiued his loſſe in comming to his father Gen.27.34.
in hope of a bleſſing, and that his father told him hee had bleſſed *Iacob*, and he muſt be bleſſed: then he cries out, Oh bleſſe me alſo father, bleſſe me; as if he ſhould haue ſaid, I hope his ſubtiltie ſhall not diſinherit me. Alas, I had but a meſſe of pottage in my need, & muſt I loſe birthright, and bleſſing, and all? Thus this wofull wretch comes to ſee his loſſe, which before hee made ſo light account of. Now his cõſcience wounds him: Now the curſe of God puls away the ſcale of his conſcience, and he ſees his follie. The like example we Numb.23.10.
haue of *Baalam*, who though hee had liued a couetous wretch, and had lightly regarded the way of righteouſneſſe, yet in the end hee wiſheth to die the death of the righteous: Euen ſo many at this day, they ſpend their time in the vanity of the world, contemning the call and offer of the Lord; neglecting and deſpiſing many holy meetings, many ſermons, many Sacramẽts, for to gaine a little pleaſure, eaſe & profit, accounting ſuch but fooles that run to ſermons. But let ſuch know, the Lord will vncruſt that conſcience of theirs; and then they ſhall curſe their pleaſures, their profits, their

walking in the fields, that were mynes to draw them away from our assemblies in the congregation; then will they bee ready to curse themselues they had no better grace, they could not see their follies; but to prefer their couetousnesse, drunkennes, whoredome, vsurie, pastimes, plaies, &c. before the heauenly way of saluation. *Iudas* thought he had sped well when hee had gotten thirtie pence for a kisse: but when hee came to see that he had sold his saluation for money, hee was so wounded in his conscience, that hee could not rest till he had brought a halter and hanged himselfe. And so will bee the state of all prophane men, when the crust of their conscience is removed, and they come to see their wofull change, they shall finde as the holy Ghost saith in the case of adulterers; he shall find a wound in his soule, that (without repentance) shall neuer bee put out.

Mat. 26. 15.
Mark. 7. 27. 34. 5.
Prou. 6. 33.

Reason. 1. The reasons hereof are: First, because the noblest parts of their soules are drowned, their iudgements, their minds, their willes and affections, all which time their conscience lies a sleepe. But when God either by his word or iudgements awakes them, their conscience starts vp, and flies in their faces, and they say to their sinnes as *Ahab* said to *Elias*: *Hast thou found me O thou mine enemie?* And so howeuer men can so lightly sell away Gods blessings at so base a rate, yet the sin of prophanenesse will finde them out in the end.

1. King. 21. 20.

Reason. 2. A second reason hereof is, because hereby God will haue them to iustifie him in his iudgements, and say with *Adonibezek*, that God hath iustly rewarded them for their prophanenesse. And how doth this daily fall out in many, who in time of Gods hand on them, are

Iudg. 1. 7.

out vpon the losse of time, that they had no better grace then to sel away their soules for pleasure, idlenes, pastime and vanitie? Yea, is it not the crie of all condemned persons vpon the gallowes, to crie out of their graceless prophaning the Lords Sabbath? Thus will the Lord be iust whē he speaks, & pure when he iudgeth. So that how euer prophane men flatter themselues in their owne eyes; yea, and pleade for their sinne; yet as the holy Ghost saith, their iniquitie will finde them out. And though they thinke that money well gained, and that time well spent, that is gotten with the losse of godly exercises, yet shal they come one day to iustifie the Lord, when their prophaneness shall find them out. Let vs come to the vses to be made hence. Psal. 51. 4. Psal. 36. 1.

And first, it serues for a terror to those that do burie their soules in the things of this life, as it is to be feared too many do in this city, who like *Esau*, yea worse then *Esau*, sell away in contempt many godly exercises on this day, at a lower & baser rate then he sold his birthright: he had something, but they nothing but a little pleasure, that God knoweth soone vanisheth away. *Iudas* sold his Master for thirty pence; but there are many thirties in this city, that will sell thirty sermons for lesse then thirtie pence. Let vs come to a more neere examination of our selues, and trie how guilty wee are herein. And this will appeare more plaine, by setting downe such things as laid open *Esaus* contempt of his birthright. The first was his willingnesse to part from it, and to be without it; he neuer stood long debating the matter with his brother, but wel content to depart with it. And so at this day amongst vs, how many are they that willingly and cheerefully can bee content to *Vse.* 1.

bee without the preaching of the word, and shroud themselues where it is wanting! how it stands with you, be iudge your selues. But I know, in diuers places of the countrey, many of our Gentlemen can well bee content to put vp with quarter sermons, yea, to starue their soules, and commit the keeping of them to those who bee more fitter for a beetle and a wedge, then for any office in the Ministery: yea further, they think too great a paines, & too much toile to ride but two miles on the Lords day for the food of their soules, when the same men cannot bee content, vnlesse they haue two or three meales the same day for the pampering of their bodies: let such know, herein hee shewes himselfe a prophane man.

The second thing *Esau* shewed his contempt in, was his parting with it at so base a price. For was it euer read of any that sold such a pretious treasure at so low a rate? which was (as before you haue heard) the inheritance of his father *Isaac*, and grand-father *Abraham*, yea, the godly and faithfull promises of God, and chiefly the kingdome of heauen, and all for a messe of pottage. Wee doe greatly wonder at this, and no marruell. Yet there are amongst vs that sell away the couenant and promises made to them in Iesus Christ, at a lesse rate then a messe of pottage; which they doe accounte a trifle. And what canst thou make of thy pleasure, pastime, walking in the fields, idlenesse, sleeping? and I tell thee they are farre worse then pottage, in respect of heauenly things. Is not this a wonderfull thing, that men created after the image of God, and specially to aduance his honour, should no more esteeme of the pretious pearles offered to them out of

the

the Goſpell, then ſwine doe of Iewels? like the Gadarens, that eſteeme more of their pigges then preaching: And like little children, that eſteeme more their rattles and bables, then they doe a bagge of gold. As euen experience ſhewes in many in this your city, that can walke in the ſtreets, and by the Church-dores, and ſee the Preacher in the Pulpit, yet in contempt can paſſe by, preferring ſome worldly matters before the pearle of the Goſpell.

It may be ſome may obiect and ſay; If they do, they be honeſt men; they go (I warrant you) about no vnhoneſt action. To which I anſwere: Say they bee ſo, and ſay they doe not: So I may ſay, that *Eſaus* eating of his pottage, was in it ſelfe no vnhoneſt or vnlawfull act: yet if with *Eſau*, they doe in their hearts preferre their walking or their buſines, before theſe holy meetings; it argues their contempt to Gods ordinance, and ſpots them with prophaneneſſe. *Obiect.* *Anſw.*

3. The third thing, wherein hee ſhewed his contempt, was the addition hee made in parting with it, which was, that vpon the demand of *Iacob* his brother to him for it: Why, ſaies he, Loe, I am almoſt dead, what is then this birth-right to me? How like to this in effect, are the ſpeeches of many of our ſwaggerers at this day? Come, (ſay they) let vs bee merrie, whileſt wee may. Sorrow, hang ſorrow, when we bee dead, all the world is dead with vs. Another ſort, in ſeeing Chriſtians out of an honeſt heart, goe to the Church to heare the word, which is the food of their ſoules, let them take their ſermons to themſelues, and the diuell giue them good of them, for I will haue my pleaſure in deſpite of their hearts, and I will take the time whileſt I

may. But God will one day waken the consciences of such prophane men, and it will wound and grieue them at their hearts, that they had no better grace, but to sell away their birth-right.

Vse. 2. A second vse hereof, serues for an admonition to you all, to take heed you harbor not this sinne, lest you come to see it with griefe & shame, when it is too late. To thee then, that art priuie to thine heart, thou preferrest this day the selling of thy worldly commodities in thy shop, or the working secretly in thine house (as too many of you doe) of thy trade and occupation before the holy assemblies; I tell thee, accursed is that gaine so gotten. Take heed of three dangerous enemies, to draw thee to prophaneness. The first is carnall reason,

1. which will labour to withdraw thee from loue and delight in religion; putting into thy mind, that as there is nothing gotten by being religious; so there is much

2. danger gotten by being too forward. The second is the world, which will labour to perswade thee from being too precise and forward in running to sermons; for it will hinder thee of much pleasure and profit, that otherwise thou mightest haue; yea and if thou looke not to it in time, it will bring thee to beggerie: And that it is the property of an infidell not to prouide for wife and children. This is a dangerous enemie, and doth preuaile with many.

3. The third enemie is irreligious friends, the neerer the worse. A religious young man cannot haue a greater enemie to draw him to prophaneness, then an irreligious father, or mother, or brother, or sister: A religious husband cannot haue a more pestilent enemie to coole his zeale and loue to religion, then an irreligi-

ous

ous wife. Set downe this for a certainty, you that be religious, that your greatest enemies shall bee those of your owne house that be irreligious.

A third vse hereof is, to encourage vs all to goe on boldly in our profession, notwithstanding the scoffes and taunts wee shall haue of prophane men. Oh let them alone, this is their time: for howsoeuer now they doe laugh at vs, to see vs to lose so much pleasure and profit, as they may thinke we might get; yet a day will come, the Lord himselfe will laugh at them, to see their follie. To thee that scornest and mockest at such as serue the Lord in sincerity of heart; If a man should call thee villaine and foole, thou wouldest bee angry: but the holy man *Iob* saies thou art so; and all such as thou art. Of all the markes of a cast-away, one of them is to be tainted with the sinne of scorning at a godly man, for his seruice to God. It was the marke that *Ismael* was branded withall, and sent him to hell, because he was a mocker of *Isaac*. I tell thee, God accounts he hath no greater enemies then such. As example of the messengers that came from *Ahaziah*, who in mocking sort flouted the Prophet; calling him in scorne, Man of God, but were punished with fire from heauen. The like we reade of 24. children, that were deuoured of two beares, for mocking *Elisha*, the Lords Prophet. But harken thou what the Lord saith, which is, *That he wil whet his glittering sword, and his hand shall take hold on iudgment, and execute vengeance on his enemies, and will reward them that hate me.* Amongst which enemies, in one of the chiefest number he accounts a scorner.

Vse. 3.

Prou 1.24.

Iob 30.8.

Gen. 21.9.

2. King 2. 10.11.12.

Deut. 32.4.

Text. *He was rifled, for he found no place, &c.* Now follows the second degree of his punishment; which is,

is, how he labours to obtaine it againe; yea, he goes so farre, that he weepes for the losse of it, yet all in vaine.

Doct. Whence we are to obserue for our instruction, that many a ciuill man may go very far in outward signes and shew of repentance, yet liued hated of God. This lesson is well to me marked of vs, because there be many at this day which liue amongst vs, who if they can performe any outward shew of repentance, as to sigh, or groane, and specially to shead teares, doe thinke they haue waded farre in repentance. But wee must learne that it is not outward shewes wil serue; for reprobates may go far in shewes of saluation, yet shall come short and neuer obtaine it. Confider of *Esau*, in seeking the blessing: he went to his father, hee fell vpon his knees, he cried out for very griefe, hee was ashamed hee had so lightly, & at such a rate passed away his birth-right; hee wept, he shead teares. Who would haue thought but this repentance had been sound? Did either *Mary*, or *Peter*, or the theefe in outward shew go any further, or much beyond him? Yet theirs was true repentance, and accepted of God; but his was counterfeit, and he, and it both reiected. Example wee haue of *Orpah*, the sister of *Ruth*: how she went farre in shew, shee leaues her countrey, shee trauels along, shee weepes as well as *Ruth*, yet in the end a few words and reasons perswade her to turne backe: So there are many can can make a faire shew in matters of faith and repentance, but either carnall reasons, or irreligious friends, or one thing or other drawes them quite away. This appeares in that vnpardonable sinne, where is shewed how, first, they may be illightned with vs, endued with knowledge and vnderstanding of the word that hath been

Gen. 27. 34. 38

Ruth 1. 7. 14.

Heb. 6. 4.

been preached vnto them. Secondly, they may taſte of the heauenly gift; that is, they may gladly receiue the word, and reioyce in it; as our Sauiour deſcribes in the parable of the ſeed caſt into ſtony ground. Luk.8.13.
Thirdly, they may be partaker of the holy Ghoſt, that is, of diuers graces of the ſpirit, as namely, lightened with knowledge, and ioy in their vnderſtanding, as alſo of gifts of preaching, of tongues, and the like. 3.

Fourthly, they may taſte of the good word of God, that is, they may not only know God by the law, which is fearefull to the ſinner: but by a more ſweet vnderſtanding of the Goſpell, which ſaith, Come vnto mee all ye that trauell and be heauie laden, ſo calling it the good word of God, as that glad tidings of ſaluation. 4.

Fifthly, they muſt taſte of the powers of the world to come, that is, they may know and confeſſe that the end of the Goſpell is eternall life to all that faithfully beleeue and liue in it. Thus may we ſee how farre ſuch a one as may commit the ſinne againſt the holy Ghoſt may goe and make ſhew in the way of ſaluation. Another example wee haue in *Herod*, who is ſaid to heare *Iohn Baptiſt*; yea further, he heard him gladly, yea hee did reuerence him: yea which is more, hee reformed many things by his preaching to him, that before were amiſſe; yet caſt away and forſaken of God. So a very caſtaway may goe farre in many things. As firſt in his calling, he may heare the word, he may vnderſtand it, aſſent to it, ioy in it, practiſe ſome duties commanded by it, yet to be but a ſauor of death vnto death to him. 5. Mark.6.20.
Secondly, he may goe farre in faith, hee may beleeue the word, beleeue the promiſes of the Goſpell, beleeue Chriſt died for ſinners, yea and hope he is one of them 2.

that Christ died for, yet profit him nothing. Thirdly, 3. he may go farre in repentance: for he may confesse his sinnes, he may feele prickes in his conscience, hee may haue a sorrow in his heart for them, he may weepe and shed teares for them, yea, hee may promise to amend, yea, make some satisfaction for wrongs done; yet bee farre from saluation. Fourthly, he may goe farre in out- 4. ward shew of an holy life; hee may bee a iust dealer, an ordinarie goer to the Church, a good pay-master, a releeuer of the poore, a bountifull housekeeper: yet in the end for all these you may goe to hell.

Reason. A reason of this doctrine, that hypocrites can goe so farre in these, is, because it pleaseth him very well to make a faire shew, for that vsually they bee grounded vpon worldly causes, that likes him well; as praise of men, or pleasure, or profit and gaine: and the diuell will be ready to flatter him, perswading him hee must needs be saued: for that there bee many that hope of saluation that come short of his estate.

Vse. 3. Now let vs see what vse we are to make of this duty. And first, it teacheth vs not to content our selues with outward shewes, nor inward motions, vnlesse they proceed from the spirit of sanctification. And that this 1. may bee the more profitable to vs, I will handle two things: The first, to set some differences between such 2. as may haue the foure former gifts, yet not be sanctified vnto them. Secondly, to set downe foure sanctified 1. graces, which no reprobate can attaine vnto. For the first: first, you haue heard how he may be called, and what therein he may performe: but here he failes, hee cannot yeeld willing obedience to al the commandements of God, his calling is not effectual to work in loue

to all, an obedience to all; he will dispence with some.

Secondly, you heard how farre he may go in faith: But the elect goe not only so far, but they goe further, which he wanteth, and that is, an assured perswasion in his heart, that the promises of the Gospell, specially do belong to him; and that Christ died for him; and hee applies him, with all the benefits of his passion to him, and to his saluation. This is not tasting of Christ and his merits, but it is feeding on them, and so are nourished to saluation. 3.

Thirdly, you heard how farre they may goe in repentance: but they want the pith and the marrow of true repentance, & they faile, specially in three things.

The first is, in the ground of true repentance. The reprobate, hee euer lookes vpon the shame and punishment his sinne will bring him vnto: but the elect, hee looks euer to the losse of Gods fauour & loue towards him: The one lookes vpon himselfe distressed, the other looketh on God offended. 1.

The second is, they faile in the purpose. For the purpose and promise of amendment of the Hypocrite, is but in his tongue, by which he will promise much: As the Prophet saith; *You said you would not transgresse, but yet you offer to your Idols, and grieue me with your sins.* And the like the Prophet *Dauid* saith of the Israelites in the Psalmes; *When he slew them, they sought him, &c.* But it followes presently: *But they flattered him with their mouth, and dissembled with him with their tongue.* But the purpose of the other is not so much in his tongue, as in his heart, he doth carrie an vnfained purpose in his hart to amend, and hee doth endeuour in his life, neuer fall into the like sins, which before he did liue in. 2. Psal. 78. 34. Vers. 36.

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3. The third is, they faile in the time. The time of an hypocrite is for a fit, like a morning dew. For when God remoues his punishment from them, they presently remoue their repentance from him: but the time of the other is daily and continueth; yea euery day they make it a day of repentance: And as they doe renew their sinnes, so doe they renew their repentance.

4. Fourthly, you heard how farre the hypocrite might goe in outward shew of sanctity and holinesse of life: but the elect contents not himselfe with outward shewes to men; but labours and striues, that his secret actions may be as well approued vnto God, as his outward actions with men. And therupon is as fearefull to commit sinne in secret as openly; yea, as fearefull to commit sinne in his secret closet, as in the open market place.

Now followes the second thing, *viz.* To set you downe foure principall sanctified graces, by the which euery one of vs may iudge of his estate to saluation,

1. The first is, hee will suffer no sinne to raigne, and to domineere in him; that is, he will not line with delight and willing consent in any one sinne whatsoeuer, bee it neuer so pleasurable or profitable to him. And this is commonly in euery man that is not regenerate. They haue the seed of Gods spirit in them, therfore they can commit no such sinne. They may sinne of ignorance, yea, of knowledge, and of presumption, but yet it shall haue no dominion ouer them, they lie not in it, or delight in it, but trauell, & take no rest, til they be at peace with God in their hearts by prayer, and do not giue ouer till they feele assurance of pardon.

The

The second is, an holy combate and fight: for the elect are partly flesh, and partly spirit, and these two are as opposite as light and darkenesse; still striuing & fighting in the regenerate, to get the victorie. I grant there is a kind of strife and combat in the vnregenerate man, but that is betweene the heart and conscience, vpon the committing some grosse sinne: but the other is betweene the minde and the minde, the will and the wil, the affection and the affections, the regenerate part, against the vnregenerate part, and this daily vpon the temptation of any sin. And this is perceiued by their carriage, both before the sin, in the temptation of it, in the act of sinning, and after the sin committed. Before the sin haled and pulled to it, their will partly vnwilling, and partly willing; the mind partly set on it, and partly set against it; the affections partly liking of it, and partly hating it. Now if the vnregenerate part get the victory, and they fall into the act of sinning, they finde a terrour and feare, and a very vnwillingnesse in it. So the act being committed (as you heard before) they hasten out of it, he gets him into one corner or other, he cries, he weepes, he sighes, he grones, that hee hath offended so louing a father, entreating God that he will aide him by his spirit, so as he neuer fall into the like againe.

The third is, that vpon any correcting hand of God vpon them, and euen then when hee punisheth sore, whereby he seemes to frowne vpon them, they can run to him in prayer, and make their mone to him: as example of *Dauid*, who cries out, O Lord rebuke me not in thine anger, neither chasten mee in thy displeasure: Though the Lord seeme to bee angry by afflicting of Psalm. 6.1.

them, yet they runne to him as to a father. It grieues them to see their father displeased: being like to a louing sonne, who grieues to see his father angry: yea, euery wrinkle in his fathers brow makes him to feare; yet so, as that it is grounded on loue, and therfore runs vpon his knees to him for pardon. So is it with Gods children, though their father chastise them with heauie and bitter afflictions, yet they runne to their father with this perswasion, that though they haue failed in the dutie of a sonne, yet he cannot faile in the affection of a father. Contrary to this, the hypocrite and vnregenerate man, vnder Gods heauie hand vpon him, or his wife, children, goods, &c. he runs from God, fleeing from him as from a tyrant, and betakes him to his money, friends, sports, and merrie companions: yea, to witches, coniurers, wizards, or any vnlawfull course, if they haue hope of reliefe.

4. The fourth, is a ioy and delight to meet the Lord in those places, and by those meanes hee doth vsually meet his in. It is true, Gods presence is in all places, but yet he is said to be more ordinary present in those places where his word is preached, where there are holy and religious exercises, of prayer, meditations, conference of Scripture, singing of Psalmes, or the like. Indeed hypocrites will come to Church, but it is not with ioy, and with delight, it is not of conscience to meet the Lord, to hearken what hee saith vnto them, and to put it in practise in their liues: but rather some worldly busines driues them, or for custome, or neighbourhood, or to auoid the name of a Papist.

A second vse heereof serues for the reproofe of two sorts of hypocrites, and first;

Those

Thoſe who take themſelues good Chriſtians, and in good ſtate, if they liue a ciuill life, eſpecially if they can make a faire ſhew of louing religion, and can talke of it, though their conſcience accuſe them of ſome ſin they doe liue in, and they can ſay to themſelues, as *Lot* ſaid by Zoar, Oh, is it not a little one. But hearken to me, thou that thinkeſt it a ſmall matter to liue in one: I tell thee, liue and die impenitent in that one, and it wil be thy deſtruction. Did not *Herod* make outward ſhew of many things? yet becauſe hee would not leaue that one ſin of inceſt, God caſt him off, and reiected him. I tell thee, one hole in a ſhip will in a ſhort time ſinke the whole ſhip. Tell me, thou that with thy outward holineſſe lineſt an vſurer, a drunkard, a careleſſe wretch; dareſt drinke but one dram of poyſon? ſo one raging ſinne will bring thee to hell. 2. Gen. 19.

The ſecond ſort are thoſe, who hauing ſinned, and liue in ſome raging ſinne, yet if they can now and then thruſt out a few teares, thinke it good repentance, and haue repented in an high degree. But alas they be much deceiued, for their teares bee but hypocriticall. And that appeares, in that either they bee ſhed in aduerſity, as were *Sauls*, *Iudas*, *Eſaus*; or elſe in the congregation at the ſermons, as hypocrites do; but in their cloſets or in ſecret, they cannot ſhed one teare. I tel thee, deceiue not thy ſelfe, for teares bee no more ſignes of true repentance then are words. 1.

Text. *He was reiected.* Now followes the third degree of his puniſhment, which is, that hauing ſet the time of mercy ſo light, he is now denied, though he vſeth meanes to obtaine it. The date is out, the glaſſe is runne, therefore no meanes will preuaile.

Whence

Doct. 8. Whence wee doe learne, that such as by their prophaneneſſe doe wilfully refuſe the offer of Gods mercy, and doe preferre their pleaſures and profits before it, may run ſo farre, that all the meanes they can vſe ſhal neuer obtaine mercy at the hands of God. I ſay, as there is a time in which the Lord will wooe vs, yea, he
Hoſ. 6. 4. ſends his Miniſters to entreate vs: yea, hee will chide and expoſtulate the matter with vs, why wee will not accept of his mercy: ſo there is, and will be a time, that after the refuſing of grace, and contemning of mercy offered, the Lord will ſhut vp and bolt vp the gate of mercy, ſo as he will not bee entreated at our handsany more. This is proued to vs by the Prophet *Dauid*, in
Pſal 25. 7. 8. one of the Pſalmes, where hee exhorts the people, that they will take and accept, of the time the Lord offers them, leſt it come to paſſe by their contempt, and refuſing the time of grace, the Lord caſt them off, & reiect them. I denie not, but that in reſpect of vs, til God haue manifeſted his wil, there is hope; but in reſpect of Gods ſecret decree, the time of Gods mercy may bee out, euen during this life: therefore when mercy is offered, wee muſt take heed wee wilfully contemne it not, leſt we prouoke the Lord to be gone, and vtterly reiect vs. One of the fearefulleſt ſignes of a caſt away is, to delay and put off the Lords gratious offer of mercy, as wee
Exod. 8. 9. 10. reade of *Pharaoh*, who when *Moſes* offered himſelfe to pray to the Lord for him, hee put it off till the next morrow; ſo hee that hath the graces and mercies of God offered to him to day, and puts them off from his youth to his age, and from his old daies to his death-bed, may iuſtly feare an vtter reiection, euē then when he hopes of moſt comfort. For the further preſſing this

doctrine

doctrine on our consciences, let vs obserue some places of Scripture. And first let vs see what the Lord saith to such as despise Wisedomes call, being of three sorts: The first, that like fooles content themselues with ignorance. The second, that scoffe at the Lords offer by his seruants. The third, which are carried away by their owne lusts. *Because I haue called, and yee refused; I haue stretched out mine hand, and none would regard. And then shall they call vpon me, but I will not answere: they shall seeke me earely, but they shall not finde me.* Noting, that as they refused the time in which he called, so they should call in hope of mercy, but they should not obtaine. The like we reade how the Prophet *Esay*, calling Ierusalem to repentance, in sackcloth and ashes for their sins, shee fell to sporting and feasting, despising the Lords message and offer of grace by his Prophet: what came of it? you may reade presently that their contempt comming to the Lords eares, he answeres: *Surely, this iniquity shall not be purged from you till yee die, saith the Lord of hosts.* Giuing them to vnderstand, that seeing they set so light by the admonitions of the Prophet, there should be left them no time to repent in, till he had destroyed them. But of all the places of Scripture for this purpose, let vs see what the Lord saies to Ierusalem by his Prophet *Ezechiel: Because, saith he, I would haue purged thee, and thou wast not purged; thou shalt not be purged, till I haue caused my wrath to light vpon thee.* Marke this place well, which may terrifie our hearts, if we carrie not the hearts of Tigers. In which the Lord testifies not onely to them, but to vs, That when by all kind meanes and louing allurements hee offers his fauour, and wee obstinately refuse: let vs bee sure of it,

1. 2. 3. Prou. 1. 24. Vers. 28. Esa. 22. 12. 13. Vers. 14.

when wee would haue mercy and fauour from him, though we begge it, crie, houle, he will denie it vs. Oh that the lamentable ſpectacles of ſome might bee warnings to vs, who in their life time haue heard the Lord by his Miniſters call to them, and entreated them to leaue their ſinnes, chidden them, threatned them; but all in vaine, they haue ſtopped their eares, and hardned their hearts. But being come to their bed of death, and the time come they muſt depart this life (I feare to a worſe) they haue cried, houled, yea knocked and beaten their heads to the bedpoſts, my ſelfe being witneſſe: yet could not ſhew any ſigne of receiuing one drop of comfort from the Lord. And hauing been exhorted to pray and call on the Lord for mercy, could not ſay ſo much, as, The Lord haue mercy vpon mee. And what know wee what our eſtate ſhall bee, if wee weare out the time of mercy? There is a time ſet vs, in which we may repent; but being deſpiſed and outrun, there is after no houre to obtaine mercy. And the reaſons hereof are ſpecially three.

Reaſon.1. The firſt taken from God, who becauſe it proceeds from his loue to offer mercy, it muſt needs ſtand with his iuſtice, to puniſh the wilfull contempt of it with a perpetuall deniall of mercy.

Reaſon.2. The ſecond from Satan, who by contemning and neglecting the Lords gratious offer of mercy, gets great aduantage of vs; and heereby makes a way for ſuch ſins, as hardly in time we can repent vs of.

Reaſon.3. The third is from the nature of this ſinne, which hatcheth three horrible ſins: for delay breeds cuſtome; cuſtome breeds ſecurity; and ſecurity breeds impenitency. A drunkard wee ſee is more eaſily reclaimed from

from it at the first, then when he hath gotten a custome of it. And hence is it, the Lord by his Prophet doth note it a thing impossible, in respect of humane power, to leaue those sinnes which are customably committed, saying, *Can the Blackmoore change his skinne, or the Leopard his spots? then may ye also doe good that are accustomed to doe euill.* Oh beloued, let vs take heed of despising the Lords louing and kind offer of mercy, lest he be angry, and so we doe perish in his wrath. Ier. 13. 23. Psal. 2. 12.

Now let vs come to the vses of this doctrine. You cannot denie, but the Lord hath long time offered conditions of peace: And that hee hath sent vs his seruants early and late to call vs, to entreate vs to bee reconciled to him: he hath stood long at the dore knocking to be let in. But what of all this? hath not custome of sinne bred security, and security impenitency? so that it is to be feared the date of Gods mercy is neere at an end. How shall we trie this? Looke in the course of the Scriptures, and you shall finde it so, when the Lord hath long continued the meanes of saluation, and the people little or nothing profit by it. And how may this terrifie vs, who haue enioyed his word in peace at hand now these 50. yeeres? and who sees not the little or no profit is come therof? And that this is so, will appeare, if we examine it by these two things that will follow, where the people doe profit, by the meanes, that is, knowledge and reformation of life. *Vse.* 1.

And first, as touching knowledge: Come to many in this city, who haue liued some 20. some 30. some these 40. yeeres, yet are very ignorant, euen in the principles of religion. You can say (it may be) God made you, Christ redeemed you, &c. But to what end did

God make you, or Christ redeem you, you know not; but there are many as blind as beetles. And as this is too true in your city, so is it most lamentable in the countrey; where you shal haue in many places, not one of twenty to yeeld a good reason why they shal not be damned; yea, they know no more the right way to saluation, nor how they must be saued (if euer they be saued) then the veriest idiot that euer was borne. And to say the truth, how can they, when they are content to bee lead to hell as a man leades a dog in a string, according to the saying of our Saviour Christ, *If the blind leade the blind, they shall both fall into the ditch.*

So for the second point, which is reformation of life: I pray you rouze vp your hearts, and examine your liues, what reformation there hath been sithence this last extremity of frosts, the like I thinke was neuer heard of: hath any of you left your pride, your drunkennesse, your whoredome, your vsurie, your briberie? and God bee witnesse betweene you and your hearts of this. And think you the Lord will continue wooing and entreating vs still? No, no; If his word can do little good amongst vs, how can his iudgements profit vs? The Lord in minding to ouerthrow a people, doth commonly send before him three arrowes of destruction, famine, plague, and the sword: of two of them our land hath of late had her part: And that wee charge not God foolishly; if we marke it, wee shall finde our land polluted in a high degree with the same sins, for which the Lord hath punished both Israel and Iuda, with the former punishments. And first for famine, we find the sinnes that did bring it, were specially these three.

Famine.

The

The first, rash swearing, and breaking of their oaths. 1.
Now if we take a generall survey of our state, wee shall 2.Sam.12.
find that because of oathes our land shall mourne; for
the name of God in no age was so blasphemed, either Ier.23.10
in Israel or Iuda, as it is in this sinfull land. Wee finde
that many times they would rent their garments, in
hearing the name of God blasphemed, which if wee
should doe to heare the Lords name so rent and torne,
in the mouthes of prophane men, in shops, ale-houses,
Tauerns, Markets, Faires, we should neuer haue whole
clothes on our backes.

The second sinne brought Famine, was oppression 2.
of the poore. And how guilty we are herein, the crie Amos 8.4.5.11
of widowes, fatherlesse, and poore men do testifie; yea,
if these should hold their peace, the very senseless crea-
tures witnesse it: against whom, timber, stones, lands,
bands, money, doe crie apace for vengeance frō God.

The third sinne, is abuse of the good creatures God 3.
hath ordained for our nourishment; by drunkennesse,
gluttony, &c. Yea, how rageth the sinne of drunken-
nesse in this city, your owne consciences bee iudge.
How many wretched men powre the good creatures
of God downe their throats into their bellies, as a man
should powre it into a tunne; & that vpon their knees,
(as it were) asking Gods curse vpon them for the same.

And let vs proceed to the next punishment, namely, 2.
the Plague, which you know in this city the Lōrd hath Plague.
of late visited you withall; and in very short space,
took away to the number of forty thousand: But what
profit hath followed hereof amongst you? a man can-
not perceiue any sinne reformed. Would you know
the vsuall sinnes procure this? they are specially foure:

1. The first is whoredome and adulterie, of which this city is horribly infected; and for which it is no maruell though the Lord continue his striking hand among you.

2. The second is, secrecie of sinne, some defending sin, some outfacing sinne, some pleading for sinne; some buying sinne, some selling sin. Oh Lord, who sees not our land besotted in this! for what small conscience is made of any sinne that may bee kept from the eyes of men, hauing no respect to the eyes of God?

3. The third is security in sinne. And this cannot bee denied amongst vs, as appeares by our groping after our sins (with the Sodomites) euen then when Gods hand is vpon vs.

4. The fourth is, vnworthie comming to the Lords table, a sinne common amongst vs, and no sinne lesse accounted of. For come to many on their death-beds, you shall heare them to confesse they haue been drunkards, whoremongers, vsurers, couetous, enuious, &c. but you shall neuer heare them confesse their vnworthie comming to the Lords table, and yet this sin hath brought Gods hand on them aboue the rest.

1. Cor. 11. 30.

Sword. And for the third punishment, *vic.* the sword: a punishment long threatned to vs: and of which, long sithence wee had tasted of, had not the Lord in mercy kept vs from it: which is strange, considering our land swarmes with those sinnes, that doe daily whet the Lords glistering sword to strike vs: and they are specially three.

Deut. 32. 41.

1. The first is, pride in apparell; which the Prophet *Esay* told the Iewes would bring the sword vpon them. Which sinne, who sees not, that euen this city is so infected

Esa. 3. 16. 25.

fected withall, that were not the Lord patient, it could not chuſe but haue brought the ſword longere this day. The heads and backes of women, who are as proud as their husbands are couetous, crie to the Lord for reuenge.

The ſecond is hollow-hearted repentance. For which ſinne the Prophet *Hoſea* tels Iſrael: Becauſe in their ſhew of repentance, they cried not to the Lord in their hearts, when they houled on their beds, they ſhould fall by the ſword. And how hollow-hearted our repentance hath been, appeares plainely by the want of the reforming of our groſſe ſinnes, that ouerſpread the land. 2. Hoſ.7.14.16.

The third is, the contempt of Gods Miniſters, as appeares in the ſecond booke of the Chronicles, where the Lord tels Ieruſalem: *Becauſe thee did mocke his meſſengers, and deſpiſe their admonitions, and withall, miſuſed them, hee would bring the ſword of the Caldeans vpon them, and would ſpare neither young man, nor virgin, ancient nor old.* God gaue all to the ſword. And how can we looke God ſhould keepe the ſword away, when his ſeruants are thus hardly entreated? Nay, I appeale to your harts, if at this day many be not at more quier, and find more fauour that commit ſinne, then thoſe that zealouſly reproue ſinne? Yea how are theſe daies to be lamented, when many vile notorious wretches, and baſe drunken companions, doe abuſe the Lords Miniſters, I tell you plaine, it is a generall complaine of all the faithfull Miniſters in the land, of their diſgrace and diſcouragement they be offered in their miniſterie. If wee were many of vs either Lawyers or Phyſitians, you would honour and reuerence vs: but in that we be the Lords Miniſters, 3. 2.Chron.36. 16.17.

Ministers, we be hated and abused: Yea many account no better of vs, but as their drudges to burie the dead, to christen their children, and to church their wiues, (as they tearme it) yea, a rare thing to find one sound sincere louer of Gods word, and Gods Minister. And further, who liues so quiet, and at ease in the ministery, as those that lead thousands to hell? Who liues more merrier then he that hath gotten two or three benefices, and discharged none of them? Who liues more in the pleasure of the world, and bee so fatted vp, that their eyes are ready to start out of their heads, then such as preach by deputies? and yet these carrie the honour and applause of the people, when the faithfull Minister findes course entertainment. And what shall let the Lord to execute vengeance vpon vs, and to make his arrowes drunke with our blood? Seest not these things? shame will follow thee. Grieuest thou not at it? woe will ouertake thee. The Lord Iesus open our hearts to accept of his offered mercy, and giue vs grace to meet him betimes by repentance, lest his wrath breake out on vs like fire, and there bee none to quench it.

Deut. 34. 4.

Vse. 2. A second vse hence we should make, is for reproofe of many, who poast off the time of the Lords offer, till age, sickneſſe, death: of these there are specially two sorts.

1. *Sort.* The first sort, are such as pleade the sweet promises of the Gospell. *At what time soeuer a sinner doth repent, &c. Come to me all ye that trauell, and are heauie laden, and I will refresh you.* To the which I answere: It is true and most true. But to whom are these promises made, and to what sinners? They bee made to all repentant sin-

ners,

ners that turne to the Lord with all their hearts. But thou art an vnrepentant wretch, and continuest in thy sinnes: therefore these comfortable promises belong not to thee. And what sinners doth hee bid come to him? those that bee wearie and heauie laden, that is, whose sinnes pinch and wound them at the heart, and withall desire to be eased of the burthen thereof. Therfore take no occasion to presume of the promises of the Gospell, vnlesse thou turne from thy euill waies, and repent of thy sinnes, they belong nothing to thee.

The second sort are such, as doe alleage the example of the theefe conuerted at the houre of his death, presuming they shall finde the like mercy. To which I answere: this was an extraordinarie example: and the Lord hath set out but one, and yet one: but one, that no man must presume by this example: For what mad man will spurre his horse till he speake, because *Balaam* did so? and yet one, that no man should despaire, but to know, God is able to call at the last houre. And by this he did declare the riches of his mercy to all such as haue grace to turne vnto him. Where contrary we see many thousands of those who hauing deferred their repentance, haue been taken away in their sinnes, and died impenitent. To thee then that art priuie thou hast had many calles, many offers of grace, yea, that hast seene vs spend our wits, our strength, yea ouerspent our selues for thy good. What diuell hath bewitched thee to post off all, and willingly cast away thy selfe? What a shame is it, that the children of this world are wiser in their kind then the children of light? The traueller will take his time in his iourney, and will hasten when hee sees night approch, least darkenesse ouertake him:

2. *Sort.*

him: The smith will smite while the iron is hot, lest it coole vpon him; and so he lose his labour. The Mariner will not let the tide passe him: The Lawyer will take the terme, because he knoweth, it being ended, his clients will be gone: so wee ought to make euery day the day of our Terme. Thy very tongue will condemne thee in thy trade. If thou trust a man with thy wares, thou dost require a bill or bond; saying, all men be mortall: but let the Preacher exhort thee to accept of the gratious time of the Lord, and tell thee thou art mortall, and at an houres warning for death, yet thou wilt not beleeue him: but so leade thy life, as if thou hadst it in fee farme. And to thee that callest thy neighbours friends and companions to the cards, tables, bowles, saying, Oh come, let vs goe passe the time away: Is time so slow that it must be driuen? I tell thee, there are at this day many a thousand in hell, if they had a kingdome would gladly giue it all for one houre of that time, whereof thou hast many; not to passe it away, or to driue it from them, but in hope to recouer that which thou graceleſly dost contemne.

Vse. 3. A third vse hence is, seeing there is a time, in which after refusing of grace, the Lord will be gone; it serues to exhort vs all to accept of this mercifull time of the Lords fauour, and to seeke the Lord, whilest hee may be found. For so long as wee doe enioy the preaching of the Gospell amongst vs, so long the Lord offers his mercy vnto vs, and great hope the time is not past: else if we abuse this time, to feare that either he will remoue the Gospell from vs, else blind our eyes, and harden our hearts, so as nothing we do either heare or see, shall preuaile with vs to saluation. I will grow to an end, lest

Esa. 11. 6.

I wearie you, and ouerspend my selfe, with that saying of our Sauiour to his Disciples: *I must worke the workes of him that sent mee whilest it is day: the night commeth when no man can worke.* In which he sets vs all an example by himselfe, how to redeeme the time wee liue in heere: and to labour in the duties belonging to our calling, and take euery opportunity of doing good, lest the night come, that is, death fetch them away; and then they shall not stay or returne againe to worke any thing they haue left vndone here. Remember the often warning of our Sauiour, with this watchword, *Watch.* In which he warnes vs to accept of the time of mercy, and to prepare for the day of account, that so with ioy we may yeeld vp our reckonings. And how must this be? euen by making our benefit of the time of grace, and spending it faithfully in that place and calling God hath called vs vnto: for euery one hath his place, publike or priuate, to God, to his Church, and one to another; and I pronounce to euery one, be he Magistrate, Minister, either child, seruant, husband or wife, that hath neglected his time, being in place, and so louingly offered thee time by the Lord to performe it; that if thou be careleſse and negligent in this time, a time will come that thou shalt be hurried away, and shalt not stay one day, one houre, or one minute, to performe any of that worke in thy place thou hast left vndone. To conclude, let vs call to remembrance these foure motiues, to moue vs to accept of this time of grace, this acceptable day of saluation. First, how mercifull the Lord hath been to vs, who might haue cut off our time in our youth, in which it may bee wee were vnthriftie; or in the middest of some grieuous sin

Ioh. 9. 4.

2. Cor. 6. 2.

we haue committed heretofore, or of late daies, and so haue sent vs to hell.

2. Secondly, consider how many good motions of his spirit we haue let slip, and made light account of, and sent him away from vs with griefe; which it may bee we shall neuer enioy againe.

3. Thirdly, call to thy mind how he hath this day, and by me his vnworthie Minister offered thee his Maiesties gratious pardon, vpon willing accepting of it: which for ought either thou or I know, hee will neuer offer it thee againe, either by me, or by any other.

4. Fourthly, consider, that as the Lord hath giuen thee a time, so hee hath giuen thee thy senses, thy wits, thy memorie, which he hath depriued others of; and may doe thee too, for ought thou knowest, because thou hast made no better vse of them, for his glory, or for thine owne saluation.

Let vs pray for a blessing vpon this we haue heard.

FINIS.